

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLV.

JACKSON, MISS., June 28, 1923

NEW SERIES
VOLUME XXV. No. 26

We are in receipt of a copy of the Southern Baptist Convention minutes for 1923. Quick work and satisfactory. It is a book of nearly 500 pages.

Rev. and Mrs. Alanson Lee O'Briant announce the marriage of their daughter Lucy Nash to Mr. James Howell Street June 20th at Hattiesburg.

Dr. A. C. Watkins has resigned at Crowley, La., and will make his home in Clinton, Miss. He is available for service in churches in Mississippi.

Pastor J. C. Parker of Kingston Church, Laurel, reports a good meeting in which Dr. J. A. Taylor of Brookhaven preached. Sixty-two were added to the church.

All captives are reported released by the Shanghai bandits, after 38 days in captivity. It is probable that demand will be made on the Peking government for indemnity.

Pastor J. M. Metts has been cordially received at Durant, and is watching the new home go up, a model of beauty and comfort. A fine spirit is in the congregation and the pastor is full of hope.

The Church of England folks have fallen upon bad days in the matter of Premiers. Lloyd George was a Baptist, Bonar Law a Presbyterian and Baldwin, the present prime minister, comes of Methodist stock.

W. H. Grafton, former Mississippian, will be back in the state in August and September and would be glad to lead the music in meetings. He has had two years in the Music Department of Fort Worth Seminary and eighteen months experience as assistant pastor.

The County Wide Revival began with Lexington Baptist Church June 20th with a splendid attendance. Pastor J. H. Hooks is preaching and Jack Scolfield of Fort Scott, Kansas, leads the singing to the delight of all. The outlook is very hopeful and the pastor asks your prayers.

Just as we expected, the First Church at Grenada was unwilling to give up Pastor W. E. Farr and he remains with them. He has done a great work there and is now in better position to do more than ever. He sails for Europe July 4th and will visit Palestine and return early in September.

Pastor E. T. Mobberly writes from Shuqualak: I have been on this field for the past four months, and they have been busy ones too. The church had been pastorless for fourteen months, and for that reason considerable work had accumulated. During those months, however, the church building had been thoroughly overhauled, ten Sunday School rooms added, and the Sunday School attendance doubled, so that being without a pastor wasn't so bad. The church was, however, in good condition for hearty co-operation for aggressive work. For the past ten days I have been conducting services twice a day. The result of these meetings was fifteen added to the church, and I had the pleasure of baptizing six last night, one of whom was a brother 76 years of age.

BAPTIST RECORD

GIVE ONE DAY DURING REVIVAL MEETING TO THE BAPTIST RECORD. If put into every home, the price is \$1.50 to each subscriber.

If not put into every home, the price is \$2.00 to each subscriber.

Brother Clyde L. Breland knows the value of printer's ink, having worked with it for several years as a first-class Linotype man. It was not surprising therefore to receive a copy of "The Witness" with his name at the head of the editorial column. After being graduated at Mississippi College he went to the Louisville Seminary, and is now at Williamstown, Ky. The Witness speaks for Crittenden Association of Baptists.

Pastor H. B. Price writes: We closed a good meeting at Duncan the 15th. It ran ten days and there were ten additions to the church, seven by baptism and three by letter. We brought from fifty to seventy-five in from the country with cars and trucks each night. These white people are fast filling up this Delta section and we welcome them too. Brother Morgan from Leland did the preaching and it was well done. His type of preaching always does good after he is gone. Brother Morgan was called home on account of the serious illness of his mother. We pray that she is better now.

Pastor Wilson recently held a meeting with his church at Wiggins. He was aided by Pastor Yarborough of the First Church, Hattiesburg, who was with him from June 11th to 19th, preaching twice daily most of the time. The results were twenty-five by experience and baptism and eleven by letter, a total of thirty-six. Brother Wilson has been at Wiggins a little more than a year now and has seen the church increase considerably in numbers and efficiency. It is one church in the State that has an adult B. Y. P. U. One member of this adult Union is 73 years old and takes his part with as much interest as any of the members. The church has besides Junior, Intermediate and Senior Unions.

A great feature of the South Mississippi Assembly at Hattiesburg, July 22-27 will be a series of conferences by Prof. I. E. Reynolds on church music. This will be of special value to pastors, directors of music, organists, pianists, Sunday School superintendents and B. Y. P. U. leaders. Prof. Reynolds is at the head of the School of Music in the Southwestern Seminary at Fort Worth, Texas, and is well known in Mississippi and indeed over the South. Pastors who do not attend this Assembly meeting will miss much that will be helpful to them in their work. Dr. F. A. Agar's addresses and conferences on church efficiency will be well worth the time and expense of any pastor for the few days of the Assembly. Pastors watch your engagements and save a place for this meeting.

It is said the cackling of geese once saved Rome. They are now in high favor with cotton farmers, as they promise to save the crop. By the way has a goose got a crop?

Five hundred attending the District B. Y. P. U. Convention! Nothing small about that! Two have been held already, at Tylertown and at Lumberton; and two are yet to come.

Dr. W. Y. Quisenberry just before leaving for Europe received a check for \$5,000 to pay the expenses of himself and wife on their tour of missionary study through Russia. This was from a friend who financed his visit to the mission fields in China and Japan a few years ago, and later paid his and his wife's expenses in a tour of Brazil.

The following does not impress us as being of much value, but because it is unusual we pass it on. The Protestant Press Bureau, of Ilford, England, is circulating the figures to indicate the moral value of various types of religious teaching. The number of men and women prisoners out of a Church population of 100,000 is reported to be as follows: Salvation Army, 2; Congregationalists, 3; Baptists, 9; Methodists, 10; Presbyterians, 46; Jews, 116; Church of England, 118; Roman Catholics, 247.—Christian Advocate.

National Home for Disabled Soldiers,
Leavenworth, Kansas,
May 28, 1923.

Baptist Record, Jackson, Miss.

Dear Brethren:

We need some Baptist papers at our Home Library. We have 2,000 men (most all lost) and only 3 Baptist papers. The Catholics send us 17. A few Methodist and Presbyterian and no other Protestant papers. The government does not furnish these, but do furnish us books. I find 181 volumes of Catholic faith and 3 Baptist and none of other denominations, but lots of rotten stuff like Eddyism, Russellism, infidelity, etc. The latter also furnish us their trashy papers in abundance.

Most respectfully,
JEFF. L. REYNOLDS,
A Texas Baptist.

NATIONAL CHURCH ATTENDANCE MOVEMENT

The publicity of an organization of the above name has recently appeared soliciting financial support for a movement that is described as "non-sectarian, non-profiting," but which aims particularly at interesting business men in promoting church attendance. It is declared that "a national asset of known value to American industry may be increased by inspiring church attendance." A circular letter contains the statement that "A survey shows that people who go to church seldom commit crimes against society or engage in bolshevik activities. Furthermore, conscientious workers help stabilize industry and commerce." The church is, among other things, declared to be the "basis of law and its observance" and "protectorate for American industrial enterprises." All of which is doubtless true, but we confess we do not wax enthusiastic over the motives urged.—The Baptist.

MEDITATIONS OF A MISSIONARY

By Hendon M. Harris, Kaifeng, China

RUINS . . . And great was the fall of it.
Matt. 7:27.

It was my privilege to see most of the battlefield of the Great War while the embers of war were not yet cooled. The confusion, the chaos—the ruin were indescribable. You might pass through a village—or where there was a village marked on the map—and never even know there had ever been a village there. In some places scarcely a brick remained whole. I remember the "forest" of St. Ives east of Ypres. In this "forest" there was not a single tree standing. But I am bound to say that what impressed me most in war-torn France was the moral and spiritual breakdown and ruin wrought in the lives of so many of the victims of this terrible conflict. The real devastated area which only God's Spirit can restore, is the terrible desolation of which came into so many lives when war loosed the passions of men.

The ruins mentioned by the Saviour in the passage above was caused by building a house on the sand. Notice that Jesus uses this as an illustration of the man who merely listened to Christ's sayings without doing anything. Now is something to listen—many will not even do that. Their ears are filled with the siren voices of this world. The worldly-minded tune-in their idios to the Devil's dance music rather than attend to the swelling of the Divine strains of the psalm of Heaven. Yes, it is good to listen, but is disastrous and fatal to do nothing about it when you have understood God's will. This is the sin of the sentimental. Like this was the sentimental woman who inside the warm theatre wept as she watched the sad fate of the hero in the play while outside her own coachman was freezing to death in the bitter night. To know good and do it not is sin, James says, and Jesus says that it means utter ruin. Sentiment is good and wholesome and necessary in our religion, but God deliver us from the sentimental. He builds his house on the sand and it topples to ruin.

Why do people build on sand? A sand lot is cheap, but it is the most expensive in the end. It is easy to let the fancy wander and let our good intentions evaporate in superficial feeling, but may God give each of us the grace to nerve the will to full and complete obedience. **GIRD UP THE LOINS OF YOUR MIND.**

Each year countless thousands go to Europe to see the monuments of the historic past and visit the ruins. Not all the ruins in Europe were caused by war. By far the greater part were caused by lack of attention and repair. Neglect has destroyed more cathedrals, more palaces and more cities than all the bombs and shells the world ever contained. There are great ruins in all the ancient countries and they are interesting but there is always something sad about a ruin, even a great ruin—indeed the greater the ruin, the more it moves us. Some of the great figures of history were ruins—in their characters, in their achievements and in their eternal destiny.

What prevents the capitol at Washington, Westminster Abbey and the Notre Dame Cathedral from falling into decay? The answer is quite simple. Tremendous sums are spent on the repair and upkeep of these poems in stone. Are you making any provision for **UPKEEP IN YOUR SPIRITUAL LIFE?** If not the fair fabric of your character, your influence and your joy in the Lord may crash into ruin.

"Whosoever heareth—and doeth—I will liken him unto a wise man which built his house upon a rock—**And it fell not!**"

In your revival meeting did anybody urge the members to subscribe for the Baptist Record? If yours is yet to come, will you see that this is not overlooked? A five minute talk on "What the reading of Baptist Record will do for your religion", would be timely.

THE IMPORTANCE OF A CONVERTED CHURCH MEMBERSHIP

By R. C. Blalock

First of all, let us get clearly in mind just what we mean by conversion. It is a word commonly used in speaking of a certain definite spiritual experience in which a sinner turns from his sins and takes hold upon Jesus Christ for salvation. It involves being born of God by His Spirit, which we call regeneration. We cannot conceive of a greater change in the heart of a man than that which takes place in the new birth: and that change belongs to conversion. By it we become partakers of the divine nature and are quickened into spiritual life and made new creatures in Christ Jesus. The human side to that experience is repentance and faith. The sinner is led to repent of his sins and to cry to God for mercy. And then, with Godly sorrow for his sins, he turns from them and receives Christ as his personal Saviour and Lord. That is the climax of conversion.

And now with this understanding of the meaning of conversion, let us consider its importance as a qualification for church membership. There are a number of considerations which emphasize its importance.

Essential to the New Testament Ideal

Paul, writing to the church at Rome, addressed them as "beloved of God, called to be saints." Afterwards he says, "Ye were servants of sin, but now being made free from sin and become servants of God", etc. The whole letter goes on the assumption that all the members of that church were converted people. And he addressed the church at Corinth as those "that are sanctified in Christ Jesus, called to be saints." And addressing the church at Ephesus, he says: "To the saints that are at Ephesus, and the faithful in Christ Jesus." And a little further on he says of them, "Ye were dead through your trespasses and sins", but that they had been "made alive together with Christ." And churches are described under the figure of "a spiritual house". "Ye also", says Peter, "as living stones, are built up a spiritual house, to offer up spiritual sacrifices, acceptable to God through Jesus Christ." And Paul says that "Every building, fitly framed together, growth into a holy temple in the Lord; in whom ye also (the church at Ephesus) are builded together for a habitation of God in the Spirit." Such a "building" can be built only of "living stones"—those who have been made alive from their deadness in sin to a newness of life in Christ. The unconverted have no place in a house where God dwells.

It is therefore clear that a converted membership is essential to the New Testament ideal for a church. It is not enough that one seems to be of good moral character. One's life may be outwardly exemplary. One must give evidence of genuine conversion through repentance toward God and faith toward our Lord Jesus Christ. If we would build according to the New Testament ideal, we must insist on conversion before church membership.

The Basis of Church Fellowship

And now let us think of the importance of conversion from the standpoint of church fellowship. Genuine church fellowship is based upon and grows out of a common experience on the part of all the members. When two people, or any number of them, have come to see themselves as lost sinners, and through their trust in Christ have been made to rejoice in His salvation, they are in position to walk together in the bonds of Christian fellowship. They all love the Lord Jesus Christ, and their common love for Him binds them to one another. But without conversion there can be no genuine church fellowship. "Be not unequally yoked together with unbelievers", says the apostle: "for what fellowship hath righteousness with iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever?"

Without conversion there may be formal church

fellowship; but it cannot be effective in holding the membership together in brotherly love.

The Mission of a Church Requires Conversion

And when we think of the mission of a church we are made to realize still more the importance of a converted membership. Our Lord indicated the mission of His church when He said, "Ye are the light of the world" and "the salt of the earth." But how can those who are themselves in the dark be light for others? How can those who are still a part of the world's corruption wield an influence to save others from that corruption? It is the business of a church to warn the ungodly against the day of judgment and show them the way of salvation. But how can those who are themselves lost, do anything to rescue others? The blind cannot lead the blind.

No, the work to which Christ calls His church and every member of it, cannot be done by unconverted people. They are neither fitted for doing the work of the Lord, nor do they have any disposition to undertake it. We might as well expect an unlettered man to teach Greek.

Essential to the Safety of a Church

And then an unconverted member is not only no help, but a positive hindrance in a church. We are reminded of the familiar saying: "It is safe for the ship to be in the sea; but it is perilous when the sea begins to pour into the ship." And every unconverted member in a church means an added weight to worldliness. And there is no more pressing problem right now than worldliness in our churches. Many of the faithful are asking for remedies. Some resort to rules and resolutions. But rules and resolutions will not work in the case of the unconverted. They will give no heed, except to complain against them. Neither can we solve the problem by catering to a worldly appetite. Church members who love the things of the world will not be satisfied with a light diet of worldliness, such as some think a church might provide. There is but one way of safety against worldliness in our churches, and that is carefulness at the point of receiving members. The heart that finds its satisfaction in Christ will not lust after the world.

For the Sake of the Individual

And now, finally, conversion is exceedingly important for the sake of the individual who is to be received into a church. Without it, church membership is a delusion and a snare. A church is not a boat in which its members are to be kept from drowning. Unless a man has first been regenerated and come under the blood of Christ, it will do him no good to put him under the baptismal waters. It will do him harm. He is apt to take it for granted that he has all that any others have. Henceforth the warnings and entreaties of the gospel have greater difficulty in reaching his ears than before. The devil is always at hand to suggest, "Are you not a church member? Have you not been baptized?" How careful, then, ought we to be not to receive the unconverted into our churches, for their own sakes. We can do one no greater service than to keep him out of the church, so long as he is unsaved.

It is a Baptist fundamental that regeneration and conversion should come before baptism and church membership. And it is a Baptist fundamental because it is a plain New Testament doctrine. May the Lord give to all our people courage and faithfulness at this crucial point—the point of receiving members into our churches.

The Daily Oklahoman has a good news sense. In a recent issue it gave nearly half a page to the First Baptist Church at Shawnee, specially featuring the Sunday School work. Dr. J. B. Lawrence is pastor and Ralph Stodghill assistant and superintendent of the Sunday School. There are 1,393 in Sunday School, more than the membership of the church. It is thoroughly organized and the teachers and officers are highly trained. Its work is on a par with that done in the day school. It is the largest Sunday School among Southern Baptists to attain the double A standard.

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ANOTHER INSTANCE

Many of the Christian leaders of our country, who are trying to quiet the agitation against evolution, seem to be unconscious of the point at issue. They ought to take a little more time to inform themselves. They are busy at their desks; and are hurriedly brought to the balcony to use their great names to still the mob in the streets below. Being public-spirited they come and speak; but it so happens that the good man who hurries them to the balcony does not on the way whisper the case quite clearly into their ears, and as a consequence they speak into the air, and go back to their desks wondering "what fools these mortals be." A year ago The New York Times got two of America's leading scientists to answer Mr. Bryan, who was charging that evolution was undermining faith in the evangelical grounds of Christianity. These eminent scientists were at great pains to show that evolution did not deny belief in God, a thing Mr. Bryan had not mentioned. After them, and in many magazines, like answers have been given. Among these was Dr. Faunce's article in the World's Work. Instead of pointing out how evolution can be justified to the redemptive facts of Christianity, these gentlemen very blandly inform the public that evolution does not deny religion. That would be very good information if it was needed. But what the folk are wrought up over is, Does evolution deny that very definite religion known as evangelical Christianity? It is not much concern to American church people to be told that evolution can be squared with Deism.

Last week a Dr. Milliken busied himself in getting forty of our distinguished American citizens to come again very hurriedly to the balcony, among them, Mr. Hoover, to tell all Christians that evolution is consonant with religion! Here is the closing and the pertinent part of their "speech":

"It is a sublime conception of God which is furnished by science, and one wholly consonant with the highest ideals of religion, when it represents him as revealing himself through countless ages in the development of the earth as an abode for man and in the age-long inbreathing of life into its constituent matter, culminating in man with his spiritual nature and all his godlike powers."

But what our people want to know is something else. Is evolution consonant with the belief that man was a special creation of God, that he fell into the ruin of sin, that he has been redeemed by God himself in the gift of his Son, the Second Person of the Trinity. An evolution that is consonant with some general ideas of religion but which is not consonant with evangelical Christianity is not a "science" for our people.—Baptist Courier.

KEEP OUT THE STREET CARNIVAL

The time is near when the street carnival will be making application to the smaller towns in Alabama in order to gain admittance to the streets and dispense their cheap shows, play up the gambling devices and incidentally collect from the people considerable money after demoralizing practically every Sunday School and church in town. Carnival is from the Latin word which means "flesh", and at these shows the flesh is always in the ascendancy. Let them display their wares of sin in any town for two weeks and then watch attendance upon Sunday Schools and churches in said town, and one will see the baleful influence of such things. Keep them out. They would not be admitted anywhere but for the small revenue they pay the municipal government, and if the smaller towns in Alabama are bound to have this revenue, it would be infinitely better for the stancher citizenship to make it up and present it to the government as a gift.—Alabama Baptist.

ESSENTIALS IN THE PRACTICE OF STEWARDSHIP

By N. T. Tull

In the practice of the Stewardship of Money, certain fundamental principles are involved. Among them we would mention the following:

1. **We must know the causes to be supported.** No one can give to the Lord intelligently who does not know the causes throughout the world that need support. This fact demands a careful study of every phase of work upon which we as Baptists have entered, or should enter.

2. **We must know the relative needs of the causes.** When we undertake to administer the Lord's money entrusted to us, we are required to know that it is going to the place and to the cause that needs it most. Stewardship demands faithful administration.

3. **We must give to all the causes systematically according to their relative needs.** The faithful steward will avoid preferential and prejudicial giving. To have favorite causes, and give to these to the neglect of others, is certainly not well-pleasing to the Father, in whose eyes each of his causes is precious alike. Each cause will not require the same amount of support, but each cause will require its proportionate share in the distribution of all funds to be administered.

4. **We must give as an act of worship.** The most acceptable gift is the gift that is brought to the altar. The human heart was trained in the worship of God through the bringing of gifts. The first worship Jesus ever received was manifested in gifts—gold, and frankincense, and myrrh.

The Lord's money should be brought to the Lord's house on the Lord's day and given as an act of worship, in the spirit of prayer. The church should provide a plan of giving that will make this possible. The budget plan, properly understood and faithfully operated, will meet this requirement fully.

5. **We must give to the point of sacrifice.** David said: "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." The giving that really costs nothing is not meeting the demands of stewardship. Our giving must be rooted in our earnings and not merely related to our surplus. To him who gives only the tithe, his giving is not sufficient unless it means a sacrifice. Tithing acknowledges the obligation of stewardship but does not discharge the obligation.

TAKE THE PITCH

By W. J. Epting

One of my greatest enjoyments as a boy was in attending the old fashion country singing where the leader sounded a note and asked for the cord by saying "All together take the pitch", and such harmony, not a discord, my boyish heart rejoiced. But suppose one sang one song and another sang another song, some in one key and some in another, instead of cheer and harmony one could only think of it as discord and be filled with disgust.

I wonder if in the present restless, doubting, quibbling, questioning age we are not tempted to pitch our preaching too low. The best way to get evolution out of our schools is to get the devil out of our hearts. The best way to carry forward a great denominational program is to enthrone a great Christ in our hearts and affections. Let us be done with ministerial solos which reminds us of the old dog that had a mania for treeing a frog in the woodpile.

Suppose your banker should come to you and say, "We want you to make a nice deposit with us, our bank is about to fail, great disaster faces us, I don't know what in the world is to become of us, our bookkeeper is unreliable, and our cashier is untrustworthy, we surely would appreciate a nice deposit from you". Would that kind of talk get business for a bank? What about the preacher who is always harping on "monkeys in our schools, Boards hopelessly in debt, a few men

running the denomination, misappropriation of funds, new boards so more played out preachers can have a job, Brother won't you come and join us"? If I felt things are as bad as some men say they are I could not have the courage to ask any man to join that which was going on the rocks.

We have a great Christ who purchased our redemption at great cost, we have been entrusted with a great truth, and with a message that meets the world's greatest need. DON'T pitch your preaching too low, the cross is a remedy for all ills. "Lift up your eyes and look on the fields".

GOD ANSWERS PRAYER

For more than two and a half years I have been confined most of the time in government hospitals, because of injuries I sustained in the Philippine Islands, June, 1899, while chaplain First Tennessee Regiment, U. S. V. infantry, war with Spain. I suffered agony much of the time. During these "gloomy days" I gave much time to Bible study and prayer, and had much joy in communion with God.

I went to the Southern Baptist Convention, Kansas City, as a messenger from First Baptist Church, Jackson, Tennessee, to which I belong. I saw many of the brethren and asked them to pray for my recovery, and that God would give me strength to conduct revival meetings and give Bible lectures, as I had done almost all of my ministerial life.

I am almost free of pain, and know that God has heard and answered prayers. My pathway shines brighter and brighter every passing day. I praise His name for His great mercy, and for the relief and strength He has given me.

Since the Convention closed I have received more calls for meetings, and Bible addresses, than I ever did in so short a time, since I became a preacher. Some of the pastors are asking me to aid them in meetings as far ahead as next November and December. My engagements run as follows: Bardwell, Ky., June 10 to 24, First Baptist Church, Rev. H. M. Hall, pastor; Holcomb, Mo., June 25 to July 6, Baptist Church, A. L. Lyons, pastor; Lexington, Oklahoma, July 8 to 19; Deepwater, Mo., postponed till fall because of sickness of pastor's wife; Foreston, Texas, in September.

Let me urge that all the workers be busy getting the young people led to Christ, before the "evil day" overtakes them. After that day comes, you can't reach them at all. Here in this Home it is almost impossible to reach "these old men" with the gospel. They have let the "evil day" overtake them, and you can't reach them. One a day dies and goes to hell. It is very sad to me.

FRANK M. WELLS,
Box 851, Nat. Mil. Home,
Leavenworth, Kansas.

The large committee of about 75 appointed by the last Southern Baptist Convention to work out and present a program to follow the 75 Million Campaign, had a meeting immediately after the Convention, talked the business over and appointed a special sub-committee of nine to outline a plan to be submitted to the larger committee early in the autumn. Dr. R. B. Gunter is one of this committee of nine.

The church at Georgetown, under the leadership of Pastor M. P. Jones, has recently put on a budget for local church expenses in which provision is made for the *Baptist Record* to go into the homes of all of the members. The church is making plans either for enlarging the present house of worship or for constructing a new building.

A telegram from Pastor Haynie of Pascagoula says: Meeting progressing. Twenty-five additions last night. Continue praying.

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD
BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All other amounts will cost one cent a word, which must accompany the notice.

THE BEGINNING OF WISDOM

In the book of proverbs it is said in one place that the fear of the Lord is the beginning of knowledge. In another it is said to be the beginning of wisdom. Of course it is both. And they are different, though closely akin. Wisdom and knowledge are closely related but not identical. A man may have knowledge without wisdom, and one may have wisdom without having great stores of what the world calls knowledge. But if one has wisdom he will desire to get all useful knowledge, and the acquisition of knowledge is apt to increase wisdom. One may be "smart" without having much sense, and if one has good sense he will seek knowledge.

If one starts out to seek for knowledge let him begin with the fear of God. If one is striving for knowledge and takes no recognition of God, he is like a man trying to cut a stick with the "back" of the blade, while the sharp edge is pressing against his finger. It cuts the wrong way. That is the reason an education without religion does harm instead of good. An unchristian education only increases knowledge without improving conscience or conduct, and thus brings the heavier condemnation on the man who has it. He began wrong. If he begins with the recognition of God, the knowledge of him in his heart and the fear of God always in his soul, he will have every advantage in acquiring knowledge, and in the use of it after he gets it. Don't try to reverse the process and thus make the whole machinery of life run backward, and be an instrument of destruction. The fear of God is the beginning of knowledge.

But this is written not merely for school boys; it is to find the true philosophy of life for men. The fear of God is not simply the beginning of knowledge; it is the beginning of wisdom. What would you think of a farmer in Mississippi who would plant his cotton in November instead of April? You might describe him in very ungentle terms. But the man who plants cotton in November when he knows that the freezes of December are just ahead of him is a sage and philosopher in comparison with the man who lays out the plan of his life and does not take into account the presence and activity and power and sovereignty of God. He is the same fool who said in his heart, "There is no God".

This particular brand of fool may be scarce, but he has a whole family of brothers or half brothers who knowing that there is a God, never having the insane effrontery to say they do not believe he exists; yet make no place for him in their lives and take no account of him in their plans, nor in their thoughts for the future. They are like the man who does not deny the existence of fire, but don't believe it will burn. They don't dispute that there is an ocean, but they don't think it will drown a man. They think there is a difference between right and wrong, but they deny the judgment, or ignore it. They even talk about the unchangeableness of law, the certainty of the law of cause and effect, but make no effort to escape the effects of a life of sin and ungodliness.

But Solomon was not writing in the hope of curing the man who takes no cognizance of God in his life. He acknowledges that you may bray him in a mortar with a pestle and it won't change him. He is hopeful of the man who wants to increase in wisdom. And he says that the basis of sound sense and judgment is the fear of God, the recognition of his existence, the practical acknowledgment of his activity in the affairs of men, his control of all the sources of power, his right to direct the affairs of men and the assurance that he enters into all the business of life, whether it be large concerns or the petty details of our daily living. It involves respect for his authority, reverence for his person, awe in his presence, and dread of transgressing his will. This will give health to his mind as truly as sunshine gives health to the body. It will give soundness to his judgment as truly as the moisture brings strength to the plant.

It is not simply an arbitrary rule of God for men to give a tenth of their income; it is the fundamental philosophy of good sense. It is not simply a just recognition of the ownership of God, and of his gracious providence over us; it is the opening door to admit the entrance into our lives of sound business judgment. Because it is a recognition of God, of his right in us and in the world; the acknowledgment of his supreme authority, and the practical admission of it in our own case; for this reason it is the beginning of wisdom. A man who has sense enough to recognize this is on the way to the development of practical sense in the administration of all his business. He has made a good start, and nothing can stop him but the breaking down of his own purpose, and the forfeiture of his claim on the wisdom that cometh down from above.

HOW DO YOU KNOW?

The First Epistle of John was written that we might know. It is to give us assurance. It is not proof that one is not saved if he sometimes has doubts of his salvation. But it is a misfortune and a great handicap to have doubts. The epistle of John was written to remove those doubts. Among the proofs that one is a Christian are two outstanding things, a righteous life and love of the brethren.

But there is a queer turn given to the argument in the fifth chapter of the epistle. Where we might have expected John to say that the proof that you love God is that you love Christians, he says exactly the contrary of this. That is he says the proof that we love Christians is that we love God and keep his commandments. Both are true, but it is this last that we are sometimes in danger of forgetting. It is proper to urge that if we do not love our brother whom we have seen it is very good proof that we do not love God whom we have not seen. But to dwell on this phase of the truth and neglect the other is to develop a sentimentalism that is close kin to hypocrisy.

The age in which we live is putting the emphasis so exclusively on the humanitarianism of the Christian religion as to lose connection with its real source and origin. This needs to be corrected with the statement of John: "Hereby know we that we love the children of God, when we love God and do his commandments". An affection of interest in people, even in Christian people is wholly unsupported when it is not accompanied by and supported by love to God himself. Apparent concern for the welfare of others is fictitious if it does not have its origin in love to God. What seems to be an effort in behalf of others is some refined form of selfishness, selfseeking or selfinterest, if it is not linked with love to God. It may be in the love of praise of men, a desire to stand well with them, or for the furtherance of some selfish scheme.

This is said in no spirit of cynicism, in no disparagement of any benevolence or philanthropy, but it is said in the interpretation of this passage of scripture, upon the authority of the word of

God. The apparent interest in people that is not born of love to God and accompanied by it is spurious, and in the end will be disappointing. John says, "We love, because he first loved us". The original source of love is in God alone. It does not come into being apart from him. God is love. All water comes originally from the ocean and all love that is genuine comes from God. To know his love, to recognize it, to accept it, to believe the love that God has in our case, starts the fountains of love in us. His love has come into us. We love him and we love others. Love for others is genuine only when it is accompanied by love to God and obedience to his commands.

We once heard a Campbellite sister in advocating "open communion", quote this scripture: "Let a man examine himself, and so let him eat of the bread and drink of the cup", putting the emphasis on "himself". But it didn't seem to occur to her that the same interpretation would admit one to church membership without requiring any genuine baptism. The fallacy of the argument is in supposing that when one has examined himself, it is not necessary for anybody else to examine him. That wouldn't work in school, nor in life insurance, nor in the army, nor anywhere else. The American Revision translates it, "Let a man prove himself", which means demonstrate to other people that he knows what he is doing.

AND DO HIS COMMANDMENTS

God makes the doing of God's commands a test not only of our love to God, but of our love to his children. In the gospel of John, Jesus makes obedience the test of love to him. "He that hath my commandments and keepeth them, he it is that loveth me". But in the First Epistle of John, the doing of God's commandments is given as the evidence of the genuineness of Christian love. "Hereby we know that we love the children of God, when we love God, and do his commandments".

This, if properly understood, will cure a great deal of the weak sentimentalism of our day. It is quite the fad to talk about ignoring nonessentials, and just forgetting all about specific commandments in the blinding light of a great brotherly love. The truth of it is that this is no brotherly love at all which minimizes any commandment of God or ignores his will in any wise. The only way we can do others good is by bringing them to know and obey the Lord. To influence them in any degree to disregard his command, so far from being an expression of love to them, is to do them the greatest injury. Jesus said, "If any man break one of the least of these commandments and teach men so, he shall be called least in the kingdom of heaven".

It is easy for us to trick ourselves; it is easy for the devil to trick us. We are not ignorant of his devices. One of his favorite devices is an effort to improve on God's way of doing things. He is awake to every opportunity to substitute a different gospel. In this day of trumpeting progress and improvements, it might be well to remember what John says: "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God".

THE ANNUAL MEETING OF THE HOME MISSION BOARD

JUNE 5-6, 1923

By B. D. Gray

The Home Mission Board held its annual meeting June 5, 1923. The attendance was large and the work undertaken with great seriousness and prayer. We were confronted with the serious problem of our heavy debt and the many urgent and worthy appeals for help.

The Corresponding Secretary presented a clear and full statement of our financial condition in order that the Board might know exactly how we stood financially and govern themselves ac-

Thursday, June 28, 1923

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cordingly in considering the work for the new year. It was manifest at once that further retrenchment would be necessary, however painful it might be, in view of the many urgent and worthy appeals from every direction.

Moved by a Spirit of Prayer

We have never had a meeting of the Board which was pervaded by a more prayerful spirit than was the one just held. The seriousness of our situation called for prayer, and more earnest and importunate pleas for Divine guidance I have not witnessed. This spirit was dominant in the various committee meetings as different phases of our work were considered. It continued with intensified feeling to the end, when finally the various reports were presented with a view to concluding the budget for the new year. The members of the Board and State Secretaries set forth the crying needs in the various fields but when retrenchments began there was a most generous spirit of concession on the part of all. There was a feeling at the close of the meeting that the Spirit of the Lord had been in our midst directing and moving on the hearts and minds of all, bringing us to a beautiful and cordial unanimity of opinion.

In all my experience of twenty years of annual meetings of the Board we have never had a more thoughtful, prayerful and harmonious meeting. We believe the Lord led us in laying out the work and that He will be with us in the doing of it.

The Home Mission Outlook

Retrenchment does not necessarily mean retrogression. It means rather the getting ready for a forward movement. Our burdensome debt must be removed during the rest of the five year campaign in order that we may be ready for greater things, for entering wide-open doors that may soon be closed, for strengthening weak places that may soon become self-supporting and aggressive centers, for better facilities in the growing work in every department and for increase in our forces.

Regular and Systematic Giving

The most crying need financially is prompt and regular remittance of funds. From the first of May to the first of November, 1922, the first six months of our last fiscal year, our receipts were \$206,611.00 whereas our expenditures were \$604,009.00, our expenditures being nearly three times as much as our receipts. The interest on this increase of expenditures over receipts in the first six months of the year amounted to thousands of dollars and our credit at the banks was sorely tested. We call upon our brotherhood to come to our help with prompt and regular giving, and we call upon all collecting agencies to forward funds promptly each month.

The Removal of Our Debt

If we realize 75 Million Dollars in cash during the five-year period and the Home Mission Board gets its due proportion of collections from now until the close of the campaign, we will be able to pay off our debt and increase our work over the present scale of operations at least fifty per cent. Can we realize the Seventy-Five Millions? Yes. How?

1st—By seeing to it that pledges are paid wherever possible.

2nd—By enlisting 500,000 new members added to our churches during the campaign.

3rd—By additional gifts on the part of the present subscribers.

4th—By securing subscriptions from hundreds of thousands who did not subscribe to the campaign.

With all the forces thus enlisted we can close the campaign with our obligations met, with the campaign brought to a glorious conclusion and our people inspired to greater things for the future.

The Loss of Dr. Bryan

The resignation of Dr. O. E. Bryan, as Superintendent of Evangelism and Enlistment brought sincere and deep regret to the members of the Board. He had been with us only a short time but brought to his task his rich and successful

experience as the State Secretary of Kentucky, an intelligent grasp of the problems and the far-reaching power of his work and had gone steadily, persistently and wisely about his task. It had been our hope that he would be with us indefinitely but the Campaign Commission called him to be Budget Director and he felt, after much study and prayer, moved to accept their call.

The Home Mission Board unanimously and most cordially adopted the following report of the special committee appointed to express the Board's appreciation of Dr. Bryan and his work:

"Whereas, Dr. O. E. Bryan has offered to the Home Mission Board of the Southern Baptist Convention his resignation as Superintendent of Evangelism and Enlistment; and,

"Whereas, he has accepted the position of Budget Director of the 75 Million Campaign,

"Therefore, be it resolved:

"I—That in behalf of the Home Mission Board we express our deep appreciation of the geniality of his nature, the sterling worth of his character, and the splendid ability and high efficiency he has brought to bear upon the prosecution of his task as Superintendent of Evangelism and Enlistment.

"II—That we recommend him to the Baptist brotherhood of the South in his new capacity as Budget Director of the 75 Million Campaign as the outstanding figure in this type of work, when, during his term of office as Secretary of State Missions in Kentucky, it was successfully put into operation in that State; and furthermore, that while we deeply regret the loss of Dr. Bryan as an official of the Home Board which he has so well served, we rejoice that his fine talents are to be enlisted in a work so badly needed in our Southland, and whose successful accomplishment is so vital to the interests and welfare of the Kingdom of Christ among our Baptist people.

"That a copy of this resolution be handed Dr. Bryan and copies provided the press."

CHAS. A. DAVIS,
J. L. JACKSON.

Notwithstanding our burdensome debt and the fact that we have had to decline so many urgent calls for help which will prevent our entering so many open doors we look with confidence to the future believing more than ever in the magnitude and meaning of the Home Mission task.

Home Mission Rooms,
Atlanta, Georgia.

MEETING OF FOREIGN BOARD

By Frank E. Burkhalter

Problems of how to keep the foreign mission work of Southern Baptists going without seriously sacrificing its efficiency, meet the obligations of the Board at the banks and elsewhere, and at the same time give the young people whom God has called to service on the foreign fields an opportunity to respond to that call made of the semi-annual meeting of the Foreign Mission Board June 13 and 14 one of the most important in all of its 78 years of history.

The Board's present liabilities, together with its outstanding letters of credit and operating expenses for the year, total \$2,582,985.79, all of which will be due by May 1, 1924. In view of these heavy obligations already incurred there had developed a pretty general sentiment in the minds of many Southern Baptists that no new missionaries should be sent out until the Board's debts at the banks had been liquidated. This sentiment was shared at the outset of the meeting by several members of the Board and was recognized that the utmost economy should be observed and retrenchments made wherever possible.

As the members and officers of the Board prayed and counselled over the whole situation, however, the decision was reached that it would never do to close the opportunity of service to those young people who had been called of God to foreign mission work and who, after long and thorough preparation for service, had come to Richmond seeking appointment, so it was unanimously voted to send out all applicants before

the Board met who met all necessary requirements and then serve notice that at the October meeting, when the budget for the next Conventional year will be made up, appropriations for institutions and buildings will be cut to the limit in order that the Board's obligations at the banks may be reduced.

Another consideration which led to this decision was the fact that the proceeds of the spontaneous offering at the Kansas City Convention for sending out the young missionaries will amount to a sum sufficient to equip and support the 48 young people named at this time in the event those subscribers with whom Secretary Love is in touch redeem their subscriptions in cash. The Board went on record as expecting in the neighborhood of \$47,000. All the subscribers to this special fund recognize that this sum is over and above all other Campaign obligations and has no relationship to the Campaign it was stated.

And all members of the Board were happy, after they heard the young missionaries in prospect tell their experiences, that an open door had been provided whereby they could engage in the service of the Master, upon which their hearts were set. In the four years the writer has been privileged to sit in the June meetings of the Board when the majority of the workers are named, he has never seen a better prepared or more consecrated group of young people apply for appointment, and at no previous session has he heard expressed such a passion for Christ and lost souls. Many of the applicants related how God had blessed their efforts at personal soul-winning in the homeland.

The Board is persuaded when the members of the 28,000 white Baptist churches of the South realize that the sending out of these 48 choice young people to foreign fields will constitute a new liability to the Board, financially speaking, that neither these young workers nor the older ones on the fields, can be provided with the physical equipment they need for doing their best work until such time as the Board's obligations at the banks are discharged, and the Board is compelled to refuse to enter any new doors of opportunity, until much larger resources are provided, these members will want to reconsecrate themselves to the task of completing the 75 Million Campaign in order that sufficient funds may be made available to enable the Foreign Mission Board to do its full duty in all the fields, and provide the other six causes embraced in the Campaign with the resources which they do much need for promoting the Kingdom interests entrusted to them.

All the candidates readily affirmed their adherence to the statement of evangelical beliefs prepared for this purpose at the direction of the Southern Baptist Convention. Secretary Love also cautioned them on the matter of being reasonable in their requests for equipment when they reach the field, on doing team work in the missions, keeping sweet, and on being discreet in their personal conduct. While the Board has never refused to send out an applicant because he used tobacco, Dr. Love gave it as his opinion that a young man who could not conquer the cigarette in the homeland would have great difficulty in conquering many problems that confront a missionary on the foreign fields.

The distribution of the young missionaries sent out this year, according to the states from which they came, is as follows: Texas 15, South Carolina 9, Virginia 5, Tennessee 4, Alabama, Florida, Missouri and New Mexico 2 each, and Georgia, Illinois, Kentucky, Louisiana, Mississippi, Minnesota, North Carolina and Oklahoma 1 each.

Mrs. Maud Underwood Lockridge of Natchez, Miss., represents that state on this year's list of appointees. She attended Stanton College, Natchez Institute and the Southwestern Training School at Fort Worth, and will probably be assigned to educational and evangelistic work in Argentina.

THE SUPREME AUTHORITY IN THE CHRISTIAN RELIGION

By Frank M. Goodchild, D.D.

I am quite willing to declare that Jesus Christ is to me the supreme authority. My loyalty to him is absolute and unquestioning. I owe to him all that is worth while in life. He is my all in all. Long ago I gave him not only my heart but my mind as well. I am glad always to be under his absolute control. I am in captivity to him. When he pronounces on any question it is decided for me. I argue no more. I seek no further light. He who knows has spoken. Whether I understand how what he says can be or not, I fall at his feet and say, "My Lord and my God." He is my absolute authority. To him I give unstinted and unqualified allegiance. And so you see that the statement that Jesus Christ is our highest authority is acceptable to me. But I should like to ask my rationalistic friend how he knows anything about Jesus Christ and what he taught, except through the New Testament, and whether acknowledgment of the authority of Christ does not mean also equal acknowledgment of the authority of the Book.

I am also obliged to say that sometimes this close relation to Jesus Christ makes a man seem narrow to some of his associates. I have on my desk an invitation to lunch with a company of men. The speakers are two Jewish rabbis and a Methodist bishop. I am on friendly terms with all of them. But it is the declared purpose of the meeting to form a working alliance with the Jews to promote recognition of the Fatherhood of God and the brotherhood of man. I should greatly like to hear the speakers, and to do them the courtesy of being present, but I cannot go. I cannot enter into any such entangling alliance. I cannot even consider entering into an alliance in which Jesus Christ must be so thrust into the background that he is out of sight. The point of view of the Jews is not at all my point of view. Jesus Christ is not a necessity to them; he is the one necessity to me. He is my Lord. He issues orders, and I have no alternative but to obey them. But to them he is no authority at all, any more than some man they do not know who lives on the back street. To me there is none other name given among men whereby we must be saved, but they feel no necessity of being saved; and if they did, they would not have Jesus as their Saviour today any more than the Jews of 1900 years ago would. You may think me narrow, but my fellowship is not only with the Father but with his Son Jesus Christ, and I cannot tie myself up with men who insist that while I am with them, I must hold my fellowship with Christ in abeyance. Jesus Christ is my best friend, and I confess I am a bit uncomfortable in company where I cannot speak of him without restraint and just as I please out of my heart. And so I cannot go.

The Book of Books

I wish to make it clear that the fullest possible acknowledgment of the authority of Christ is not in the least inconsistent with acknowledgment of the fullest authority of the New Testament. The New Testament gives us the very words of Jesus Christ. You cannot separate a man and his words. By the teaching of Christ the words of a man are such an exact reflection of his character that by his words a man is justified, or by his words he is condemned. The only knowledge we have of Christ's life on earth we have through the New Testament. The only record of his teaching that we have is there. The Book and its subject stand or fall together.

Happily the Book is in no danger of falling. I was talking not long ago with a professor of English literature in one of our Baptist colleges, a Southern college. He indulged in the usual railing accusations against those who believe in the Bible's inspiration, and concluded what he had to say by calling the orthodox Christian a mossa-back. I might have let it go at that, as many would. I might have lapsed into silence, consoling myself with some such mushy senti-

ment as, "while we differ we will continue to love." But I always feel that Christian people can take the loving for granted, and when I find a man holding certain views, especially if they contradict my own convictions, I like to find out why he believes as he does, and how he reached his conclusions. I like, in an amiable spirit, to think through the thing we are talking about. So I said to this man: "Professor, you have been a bit critical of the Bible. Answer me two questions, will you? Can you tell me any book in the Bible, in either the Old Testament or the New, which you feel could be left out of the Bible without marring its completeness?" He thought for a moment in silence, and then said: "No I cannot." Then I said: "With all your knowledge of the literature which men have produced, can you think of any book that ever was written that deserves a place by the side of the books of the Bible, and ought hereafter to be bound up with them?" I was mindful that Professor Edward Scribner Ames, of the University of Chicago, had said in his book, *The New Orthodoxy*, that Tennyson and Whittier and Bryant and Lowell and Phillips Brooks and Shakespeare and Maeterlinck and Kepler and Darwin and John Locke and William James might well be included in the sacred canon of Scripture. Remember that this man to whom I directed my inquiry was a scholar in literature familiar with what men of all time in every land had written. He was silent for a moment as he reflected on my question as to whether he could think of any other book that deserved to be bound up with the Bible, then he said: "No, I cannot."

You see what he did in those answers. He declared that nothing could be taken out of the Bible without marring it, and nothing from outside the Bible needed to be added to it to make it complete. He had put the Bible at one end of a long table alone, and at the other end he had put all the other books of the world, and had declared that the Bible outweighed them all. What wonder that one of our metropolitan newspapers recently told its readers that the Bible is the only book that is never off the press; it is the only book for which the demand is constant. It is a familiar story that Sir Walter Scott, when he was dying, said to his son-in-law, Lockhart, "Bring me the Book." They were both of them makers of books, some of them great, all of them clever. Lockhart said: "What book?" Sir Walter said: "There is but one book." And Lockhart brought him the Bible. It is true, profoundly true: "There is but one book." The Bible stands alone. It is unique. It is self-sufficient.

A glory gilds the sacred page
Majestic like the sun;
It gives a light to every age,
It gives, but borrows none.

The Book and the Christ Stand Together

You will notice this, that the men who lose their certainty about the Book soon lose their certainty about Jesus Christ. That is inevitable. So we find that distinctions are drawn in Christian pulpits today between the Jesus of history and the Christ of fancy. Your Lord and mine is reduced from a historic character to "the sum of the ideals of many humble unknown but excellent men." An eloquent Philadelphia preacher spoke to our Ministers Conference in New York some time ago, and he calmly assured us that we are no worse off if we have to give up the historicity of Jesus if we retain the spirit of Jesus. He said it so charmingly that there was instant and loud applause. When his speech was finished someone called my name for a reply. Not much needed to be said. All I did say was this: "We are no worse off if we have to give up the historicity of Jesus if we retain the spirit of Jesus? As well say that we are no worse off if we have no foundation for the house we live in, if we only have the house. Christ himself used that figure. He said that the statement that we are no worse off is true only until the time of testing comes, but that the testing time

will come. The winds will blow and the rains descend and beat upon that house, and as surely as it has no foundation the house will fall and great will be the fall of it."

How foolish men talk! But you never hear men who really know Jesus Christ talk of abandoning his historicity and retaining his spirit, or making distinctions between Jesus himself and the Jesus idea, or discoursing on the resurrection idea, or the atonement idea, as though these great fundamental facts were nothing but dreams. Swinburne wrote:

We have said to the dreams that caressed us,
The terrors that smote us,—good-night and good-bye.

Good-night and good-bye to the sweet dream of a God who cares for us; good-night and good-bye to the nightmare of sin and the dream of a Saviour from sin. Those are the words of bewildered men who have had no experience of a Saviour's love and have not tasted a Saviour's grace.

Certainty in Religion

I am a little at a loss to understand how it is that men of the so-called modern mind acknowledge their authorities in every department of thought and life except in religion. Dr. Fosdick's whole notion of progress in religion is that it involves the abandonment of external and inertial authority in religion. He says that "the idea of authority is one of the historic curses of religion." Yet he says distinctly that everywhere else in life we must bow to authority. Any one can see that almost all our knowledge of the common things of life we take on the authority of those who have studied them. And in science more than anywhere else, Dr. Fosdick declares, 999 out of every thousand men acknowledge authority. But in religion, he goes into hysterics if any one mentions authority. Surely he who came from the heaven to which we hope to go, ought to be an authority about now to get there. He who came to be our Redeemer from sin ought to be able to tell us how to cast our sins upon him. Every redeemed sinner as he lifts up his voice in a testimony of praise to his Saviour is as much of an authority in religion as any scientist is concerning the things he has found out in his laboratory. These authorities point us to Christ and bring us into personal relations with him. Soon what they told us and we took on their authority is attested by our own uncontradictable experience, and we can say like the Samaritans of old: "Now we believe, not because of thy speaking; for we have heard him ourselves and know of a truth that this is indeed the Christ, the Saviour of the world."

To have a sense of Christ's authority will give a very confident tone to one's life and thought. I like the positive note that Robert Browning struck. There were many things that Browning was not sure of, but he was always sure of God. And when a man is sure of God other things need not trouble him. Browning's biographer tells us that near the end of his life a woman said to him, "Mr. Browning, would you tell us what your faith is?" He replied by quoting three lines of one of his own poems:

That one face, "far from vanish," rather grows,
Or decomposes but to recompose,
Becomes my universe that feels and knows.

Then he added, "That is the face of Christ, and that is how I feel about it." When a man has looked into the face of Christ like that, and found Jesus Christ to be his universe that feels and knows, he has something to live for and to live by. He is so sure of Christ that they can say of him as they used to say of Jonathan Edwards, that he made the invisible world visible, and that when people came to him and saw his life and faith it was impossible not to believe.

The Positive Accent

One who has this unmistakable and undeniable consciousness of Christ in his own experience will have an accent of certainty and of authority when he gives his message. We have been told again and again that the pulpit has lost its positive note. It is all too true. There probably never has been a time in Christian history when there was such uncertainty of faith among preachers as today. Preachers have taken to balancing evidence in the pulpit for this fact and that fact which are primary things in Christian experience. Some preachers of today are so convictionless that they remind one of Nello, the barber in George Eliot's *Romola*, who said: "May heaven forbid that I should fetter my impartiality by entertaining an opinion." Somebody has tried to show the thinness of present-day faith by a little piece of verse that says:

I dreamed a dream last Christmas eve
Of a people whose God was make-believe;
A dream of an old faith shrunk to a guess,
And a Christian church and people and press,
Who believed they believed it more or less.

You cannot get much energy out of a faith like that. You cannot get much enthusiasm out of an "if." Not much of a structure can be reared on a "perhaps." Emerson said: "The affirmative class monopolizes the homage of mankind." A church may become notorious by its denial of faith. A church becomes strong only through its faith.

The Critical Habit Unsuit to the Preacher

I do not object to either the higher or the lower criticism in itself. I am not afraid of anything that criticism can do. The truth is safe. I simply wish to insist that the critical habit does not suit the preacher. Nobody can preach until he is sure of something. It is not preaching to burrow down in sight of the people to see whether the foundation of faith is strong. All that should be done before a man goes into the pulpit. When he comes before the people he should come fully assured and be able to say as the apostle said: "The foundation of God standeth sure." The preacher should have an air of authority. He speaks in the name of Jesus Christ, who has all authority. Dr. John Watson (Ian Maclaren) was entirely right when he said: "The time has come for protesting that we have had enough of criticism, and that our strength should now be withdrawn from criticism and given to evangelism." There are some things we are sure of. Let us proclaim them. There are some things that are unshaken and unshakable. There is the Word of God. It is difficult to see how any one can deny that it abides. It proves itself. This is the age of pragmatism—that is, we test things now by seeing how they work. Test the Word of God pragmatically. Always and everywhere the Bible proves itself able to exercise the power that it claims to have. Put a Bible into the hands of any man and let him read it untampered with by any other man, and it brings him to God. That is one thing we can be sure of.

A Measure of Obligation

We ourselves surely have had some experience of Jesus Christ. Our experience is attested by the experience of millions of others, and they the best people in the world. Let us proclaim that, in words and tones that are convincing, and the world will listen and itself come into saving touch with Jesus Christ. Only as a man is certain of his faith will he have the impulse to preach it. A man's certainty about the truth is the measure of his obligation to preach. What you are not sure of yourself you feel under no obligation to communicate to others. Men are not interested in your guesses. They do not care for your doubts. Goethe said to one who was always airing his doubts, "If you are certain of anything tell it to me. I have doubts enough of my own." Lord Macaulay said that he never cared to attend a religious service conducted by a preacher who believed less than himself. Hux-

ley once wrote in a letter to a friend: "The longer I live the more obvious it is to me that the most sacred act of a man's life is to say of something, 'I believe this thing to be true.'" The world has little to expect from preachers who are so perplexed and confused by new knowledge and new notions about things that they do not feel sure of anything. The first and supreme qualification of one who shall make others believe is that he shall himself believe. Only as one comes into such direct and vital touch with Christ as Paul did can he be so possessed by him that he will feel "I must preach Christ." With that sort of an impulse back of him a man will speak out his message whether men like it or not. He will speak with authority. And surely we need today a courageous, authoritative ministry. Here is the secret of it—see Christ.

I have never read any of the words of Christ as given in the New Testament without feeling just as the people of old felt when they said, "He is different from other teachers. He speaks as one having authority." Jesus Christ never leaves on your mind the impression that he is a seeker after truth as so many preachers today declare they are. He never has the manner of one who is feeling his way. His favorite word was not "perhaps," but "verily." He has the air of one who came into the world not to learn the truth, but to teach it; not to discover the truth but to proclaim it. In that respect he is altogether unique. That same air of certainty in preaching the truth has always invested the great preachers of Christian history. Paul had that air of authority. Martin Luther had it. John Wesley had it. Charles H. Spurgeon had it.

Confidence Begets Achievement

There is, of course, no possibility of winning battles for Christ if we falter in making the call to battle. We must call with a voice of authority, and we must go out with confidence in our cause. When an army feels that it has little or nothing worth fighting for the line of battle wavers and defeat is speedy and complete. There is no slightest chance of our conquering the world for Christ if our faith in Christ is uncertain. It was no uncertain faith that took Adoniram Judson to Burma, or Robert Morrison to China, or Henry Martyn to India, or David Mackay to Uganda, or John G. Paton to the South Seas, or Dr. Grenfell to Labrador. Since David Livingstone led the way to the dark continent more than 2,000 men have laid down their lives as missionaries to Africa. They were martyrs to the savagery of men and to the cruel climate. They were happy in their martyrdom. They never would have gone, and it was a blunder and a crime for us to let them go, if there is no more in the Christian faith than some preachers and teachers say there is.

The only thing that drove Paul into every land of his time, and enabled him to bear sufferings that were so many that they cannot be catalogued, was the fact he had a sense of Christ's authority back of him, and he was inspired by a positive faith. He was able to say: "I know, I know, I know," concerning the truth he proclaimed to men. Paul was so unfaltering in his convictions that he could stand before Nero, the emperor of the world without a tremor. He had back of him greater authority than that of Nero. He seemed to be nothing but a prisoner, but as he stood before an earthly king he felt that he represented the King of kings. He was in bonds, but he was an ambassador in bonds for Jesus Christ. That is the sort of man who moves the world. That is the only sort of man who can move the world. No great moral or religious movement ever has been led by any man except a man of positive faith, and none ever will be.

Taking Jesus Christ in this fashion and acknowledging the authority of his Word we come into a wisdom that is beyond the wisdom of the schools. And it is within the reach of all who will have it. That is what the Saviour meant when he thanked the Father that these things that were hid from the wise and prudent were

revealed unto babes. I have been told of a woman whose skin was black, but whose soul, I think, must be spotlessly white—a poor negro washerwoman. There are men of culture who say that they would walk for miles on the bitterest night in winter to hear her pray. There have been times when eager people have crowded the entry of the little cottage where she lives and have bent their heads down by the thin partition that they might catch the words of her meditation while she sat with the open Bible on her lap communing with God. Thank God that that intimate knowledge which makes the whole life blessed is not the exclusive possession of any class of people but is open to all who will take it! If we have that we can wait for the rest. The times of our ignorance will have an end. There is coming a time when we shall know even as also we are known. I do not know how we shall ever bear the happiness of that supernal day. It seems more than enough to be allowed to walk with the Saviour as we do here. What it will be to see him as he is, and to be made like unto him, and to have all his promises fulfilled for us, and to know past any faltering and doubting forevermore—what that will be I do not know.—Watchman Examiner.

On Tuesday, June 12th, the Hospital Auxiliary observed Hospital Day with a Board meeting at the First Baptist Church in the morning and a Silver Tea at the Nurses' Home in the afternoon.

The reports made at the Board meeting by the Chairman, or other members of each committee, were full of interest. All of the work done by the Auxiliary since its organization several months ago was covered by the reports. It was amazing to see how much work had been done with so little expenditure of money. Credit is here due to the untiring work of many of the Auxiliary members, several of them working with their own hands and spending much thought and time to save the Auxiliary's money.

Several visitors from other towns over the state added to the interest of the meeting with their presence and greeting. Each pledges the Auxiliary the support of her society.

The Silver Tea was a gracious affair presided over by Mrs. Hartfield, the president, her helpers in the Auxiliary, the Hospital force and the leaders of the church societies of all the churches of Jackson.

The Hospital and Nurses' Home were resplendent with new dresses of paint and many gorgeous flowers of summer. Both were thrown wide open for inspection by the guests. This opportunity of seeing and learning more of the Hospital and its work was counted a privilege by all who called. The Hospital made many new friends and better friends of old ones on Hospital Day.

There was a nice offering added to the Hospital Auxiliary fund on this day. There follows a letter from one of our friends, which was one of the many joys of the day:

Jackson, Miss., June 11, 1923.

Mrs. J. M. Hartfield,
N. State and Fairview,
Jackson, Miss.

My dear Mrs. Hartfield:

I find that I will not be able on account of conflicting engagements to attend the Silver Tea given at the Nurses' Home under the auspices of the Baptist Hospital Auxiliary.

But it has been just a few months since I was a patient in the Baptist Hospital, and was the recipient of many kindly and gracious services from the nurses in that excellent institution.

I ask you to kindly accept this check for \$25, herewith enclosed, and let it represent, to a small extent, my interest in the work of the Baptist Hospital Auxiliary.

Very truly yours,

E. K. MEANS.

Mississippi Woman's Missionary Union

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"ONE DOLLAR EACH QUARTER, FROM EACH MOTHER AND DAUGHTER".

NUMBER II

"A Dollar each quarter,
From each Mother and Daughter".

"That is such a little bit, are you not ashamed
ask for it?"

No, indeed I am not! It is the constant drop,
drop, drop that wears away the stone. It is
the accumulation of coppers that make dollars.
little things may so dignify themselves that
they become the mighty powers of earth.

But the dear friend who asked this question
was looking at our slogan from the wrong angle.
A dollar each quarter from ten thousand of the
Baptist Mothers and Daughters of Mississippi
is "such a little bit"—if that is ALL they should
give; for there are ten thousand true women
among us, who have the seven objects of the
Campaign so much on their hearts that they will
be faithful, and will give as He has prospered
them. They will give not one dollar each quarter,
but many dollars; we are asking of them
this special dollar to be reported along with their
name, so that we may be true to our slogan.

But there are several times ten thousand other
Baptist women, good and true, who love their
Lord and every Cause of His. Many of them
are intensely interested in these seven objects.
Their individuality as givers, however, is swal-
lowed up by giving "as a family", or by having
the head of the family make one common gift
for all. We are appealing to these not to make
that family gift less; but to give each quarter,
one dollar "of their own selves to the Lord".
And let us have the record of this individual
dollar.

Then there are other several times ten thou-
sand Baptist women to whom we have not car-
ried the Message of the Campaign. Beloved, let
us who know, just pray, pray, PRAY; then go
out after our "silent sister", and give her the
most glorious opportunity of her life.

WATCH FOR NUMBER III.

NUMBER III

"One Dollar each Quarter,
From each Mother and Daughter".

"Through what channel do you propose this
money shall go?"

Through the regular channel your church uses
to send in the 75 Million Campaign Fund.

1—If your church is in the habit of sending in
each month or each quarter the amount collected
for the Campaign, just pay this dollar into the
church treasury, as you pay your other dollars
in; BUT—send to your Corresponding Secretary
not only your own name as having carried out
our slogan, but send the name of every other
woman in your church who has done this; and
so. Beloved, see to it that EACH woman and
girl is URGED to be faithful to the slogan. Of
course if you have already sent me the list of
names, the size of the check will speak for itself.

2—If, as some of our Vice-Presidents are ad-
vising, you prefer to have your own collector of
names and of dollars, and prefer to put this in
one check and mail it direct to your own Secre-
tary, just remember she is next door to the book-
keeper and will immediately hand this check to
said bookkeeper, who will enter this amount on

her books as coming from your church, as part
of your church's Campaign quota. She marks it
as "Slogan" fund.

Beloved, keep in mind always that we are at-
tempting nothing new. We are merely trying to
get one dollar's worth of EACH Baptist woman's
Personality represented each quarter, in State,
Home and Foreign Missions; in the Orphanage,
the Hospitals, the aged Ministers and in Chris-
tian Education.

If we succeed, we must work, work, WORK.
But above all we must pray, pray, PRAY.

Recommended Zone Standard

I am here giving a "Zone Standard" and duties
of Zone officers as adopted by our associations.
Each zone contains from four to five societies.
We locate them by number, as Zone No. 1, 2, etc.
When a meeting or Rally is held, one church
gives the program, and another entertains, and so
on round. Our object is to enlist all churches in
Zone, therefore in association.

Each Zone has all necessary officers: Mission
Study, Stewardship, Young People's and Personal
Service Leaders, who will promote the work in
their respective zones. Each will make a report
at each zone meeting. A business session is held
each meeting, attending to all matters concerning
the zone; considering new business, remembering
to call for a verbal report from each society and
each officer above named.

I have been asked as to the nature of the pro-
gram; so I am hereby suggesting a tentative
program. We may use any program or playlet
that teaches real truths. Plenty of special music,
and a good reading add much of interest; but
guard against too long a program, for the social
hour counts for much and should not be forgotten.

Of course we will all remember that each Zone,
like each church, is "a law unto itself" and will
therefore suit its own environment. It is sug-
gested that each church in each zone will have a
poster giving the Standard of Excellence, the
Watchword and the song for the year.

I have just attended a Zone Rally in the Deer
Creek Association at Belzoni, which was a won-
derful success. The women are charmed that
they can have a real Rally with three or four so-
cieties co-operating, and find leaders for the va-
rious offices. They are to have their next meet-
ing at Isola, the program to be given by the young
people from Sunbeams up.

Recommended Standard

1—An Organization with a Zone Secretary, As-
sistant Secretary and Recording Secretary.

2—The President of each society in zone will,
with above named officers, form Executive Com-
mittee.

3—Meeting of Executive Committee at each
Zone Meeting.

4—Rally in Zone every months. (Zone
fills blank.)

5—Reports sent to Superintendent after each
Meeting.

6—Attendance of at least one fourth of mem-
bership of each society at each Meeting.

7—At least one new society organized during
the year.

8—Each society reporting work done in sur-

rounding field at each Meeting. (Each Meeting
is known as a "Rally").

Zone attaining six points will be in class C.

Zone attaining seven points in class B.

Zone attaining eight points in class A, and on
Standard Excellence.

Duties of Recording Secretary

1—Keep Minutes of all Zone Meetings—or
Rallies.

2—Make report of all Meetings to local papers
and to Baptist Record.

Duties of Zone Secretary

1—General oversight of Zone.

2—Notify all societies in Zone of time and place
of next meeting.

3—Notify President of Society that is to give
next program.

4—Notify Hostess Society of next Meeting.

5—Preside over all business sessions of all Zone
Meetings, and call meeting of Executive Commit-
tee when necessary.

6—Invite all unenlisted churches to Meetings.

7—Urge attendance of young people.

8—Make full report of each Meeting to the
Superintendent of the Association.

9—Get in close touch with all unenlisted
churches, seeking a Key-Woman to take charge
of work in new places.

10—Place free missionary literature with un-
enlisted churches. (This may be had from Miss
Lackey.)

11—Consider special Personal Service at each
Meeting.

12—Stress every day and in every way our
Slogan for the year:

"One Dollar each Quarter,
From each Mother and Daughter".

Suggested Program for Zone Rally

(Zone Secretary in Chair.)

Hymn: "Come Women Wide Proclaim." Watch-
word: 2nd Cor. 5:5.

Devotional. Minutes of last Meeting.

Reports from each Society, giving number pres-
ent.

Reports from: Personal Service Leader, Stew-
ardship Leader, Mission Study Leader, Young
People's Leader.

New Business. Time and Place of next Meet-
ing.

PROGRAM FOR THE HOUR.

Adjournment. Social Hour.

MRS. M. F. DOUGHTY,
Vice-President, 2nd District.

The W. M. U. of the Tate County Baptist
Association held a Rally at Coldwater May 17th.
There were present representatives from five of
the societies in the county, and their guests.
Among the latter was one pastor, Rev. E. S.
Flynt, whose helpful and encouraging words on
many points of discussion were greatly ap-
preciated.

Mrs. M. S. Dougherty, our Associational Su-
perintendent, had charge of the program.

Pastor J. A. Bell begins a meeting at Poplar
Springs Church, Meridian, July 10th, with Evan-
gelist T. T. Martin assisting.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

District B. Y. P. U. Conventions

For Districts One and Two, meeting at Vicksburg, June 26-27; Belzoni, June 28-29. Main speakers: Mr. Harry Strickland, of Nashville, Tenn.; Mr. W. Jacobs, Columbia, Miss., and Dr. D. M. Nelson, Clinton, Miss. We are looking for you there.

The Spirit of An Enthusiastic B. Y. P. U. Director

Dear Brother Wilds:

Inclosed is 75c to cover a subscription to the "Baptist Student", which you refer to in Vol. 11, No. 1 of the Triple Eye.

Last week, I was elected B. Y. P. U. Director, Brother Jones being too heavily engaged in Sunday School work. We are trying to have a better organization and bigger and better Unions. Our endeavor will be to increase the number of Unions. It is contemplated to organize at once one new Junior and one new Intermediate Union. A new Primary is also included. Mrs. Greenoe has 16 regulars and this is about all she can handle and we will get a new one started with another leader.

Our plan is to have an executive board of three, viz: Pastor, Menager and L. H. Bagby, plus a secretary. Then we will have a Council, which will function the same as the workers council in the Sunday School. Some think it will be necessary to meet only every quarter, but I am holding out for a REGULAR meeting the first Tuesday in each month. What is your idea?

We are also working a grading system for the unions and individuals. When it is completed I will forward you a copy at once and I want you to look it over and suggest any changes you might think necessary. I am enthusiastic about it and if a real grading system, similar to the six point Sunday School System can be devised I believe it will mean as much to the B. Y. P. U. work as the six point has meant to the Sunday School.

Best wishes. MENGER,
First Church, Vicksburg.

YOUNG PEOPLE TO HAVE PART IN BAPTIST WORLD ALLIANCE

J. H. Shakespeare, European
Secretary

Young Baptists are going to have a large and important share in the proceedings of the Baptist World Alliance.

Preparatory to the great gathering at Stockholm the Baptist Union or Convention of each country in the world has been invited to appoint two representatives upon a provisional World Baptist Young People's Committee. The response to this invitation has been most encouraging. Practically every country in the world in which there are Baptists has appointed two representatives to this committee which will

meet during the Congress. On the Tuesday afternoon a special conference has been arranged at which workers amongst young people generally will meet and discuss the important questions relative to the appeal of Christ to young life, its special needs, opportunities and difficulties at this time. The definite subject for this conference is phrased as follows: "The organization and work of the Young Baptists of the World". The Chairman of this gathering will be Dr. Charles Brown's colleague, Dr. Arthur Dakin, B.D. The speakers who will open the Conference are Dr. Asa White of Chicago, organizer of the Baptist Young People's Union of America, Rev. Edward E. Hayward, M.S., the secretary of the Young People's Department of the British Baptist Union, and Professor P. G. Westin, B.D., B.Th., of Stockholm.

On the same evening there is to be a great gathering of the Congress to consider Baptist Sunday School work throughout the world. This will be one of the most impressive of all the sessions of the Congress. The chair will be occupied by the Hon. Howard P. Whidden, D.D., LL.D., chancellor of MacMaster University, and the speakers to open the Conference will be Dr. I. J. Van Ness of Nashville, secretary of the Sunday School Board of the Southern Baptist Convention, and Rev. Carey Bonner, secretary of the National Sunday School Union of Great Britain.

And once again at the closing session of the Congress on the Friday morning the vitally important question of "How to Reach Our Young Men and Women for Christ" will be introduced to the Congress in an address by Dr. J. E. Roberts, M.A. of Manchester, England. The conference that will follow on this topic is sure to be one which will be memorable and, it is hoped, productive of many helpful suggestions.

On the Sunday evening, it should also be added, there will be a great young people's service in the city at which a large host of young Swedish Baptists especially will attend. Two addresses will be given, one by Dr. David J. Evans of Kansas City and the other by Rev. M. E. Aubrey, M.A., of Cambridge, England. Professor P. G. Westin, B.D., B.Th., will preside at this great gathering.

All interested in the future of our great Baptist denomination throughout the world are sure to have matter put before them of arresting interest and world importance at these various gatherings during the Congress week at Stockholm.

First Enfant: "My sister got a pearl from an oyster."

Second Enfant: "That's nothing; my sister got a diamond from a poor fish."

The SUNDAY SCHOOL BOARD'S



WEEKLY MESSAGE

God's Call to America

By George W. Truett

This is not a volume of sermons but a collection of addresses delivered on widely different occasions. The title is taken from the closing address of the Baptist World Alliance at Philadelphia. In addition, the collection includes the great oration on Religious Liberty delivered from the steps of the Nation's Capitol before a vast multitude of people, addresses on Literature, Education, Peace, Prohibition, and memorial addresses on the great triumvirate of Texas—Carroll, Buckner, and Gambrell. While some of these orations were delivered years ago, one is impressed with the appropriateness of each message to our own day. In clearness of vision, sane philosophy, lofty idealism, noble diction, and loyalty to the fundamental virtues in personal, denominational, and national life, they are unsurpassed. Simply as a literary production this volume deserves a conspicuous place in any collection of best orations; but more than that, the searching truth of each address will find abiding lodgment in the minds and hearts of our constituency.

Price \$1.50. On sale at your Religious Book House.

FOR THE COUNTRY PASTOR—We have prepared an illustrated pamphlet giving an account of nine country churches doing notable work in average rural conditions. It shows what can be done. We will send 6 copies of this pamphlet free to any country pastor who will write us, and agree to use the copies among his members.

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DEPT. 786
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THE SUREST WAY TO THE BIGGEST POSITIONS

is clearly pointed out in our new and interesting booklet entitled "BUSINESS TRAINING." It is free, no obligations. Call, phone or write

SOUTHERN BUSINESS COLLEGE, JACKSON, MISS.

BLUE MOUNTAIN COLLEGE

The Mississippi Baptist Convention made provisions last fall which were intended to place Blue Mountain College and Woman's College on the Recommended List of the Southern Association.

Blue Mountain College had already met most of the conditions necessary but went immediately to work on plans to meet the rest. She expects to meet all necessary conditions.

The head of no department will have less preparation than the M.A. degree and at least three departments will have professors with preparation far beyond the M.A. degree.

Improvements are in progress this summer which are expected to cost about \$40,000.00. Important material improvements were made last year and the year before.

When the fifty first annual session opens next September, the college will be better prepared than ever before in its long history to offer the comforts and the educational facilities which the country now demands.

The new Department of Christianity and Social Relations will be headed by Dr. E. B. Hatcher, B.A. and M.A. from the University of Richmond; Th.M. from the Southern Baptist Theological Seminary and two years of Post graduate work in Johns Hopkins University.

The new head of the Department of Modern Languages has the B.A., M.A. and Ph.D. degrees from the University of Pennsylvania.

All other departments will be headed by teachers of standard educational qualifications and teaching ability proved by successful experience.

We claim that no school in Mississippi offers better advantages than Blue Mountain College offers in Music, Art, Expression or Home Economics. If you want the proof we shall be glad to furnish it.

Write for our beautiful new Semi-Centennial catalog.

51st annual session opens September 19th, 1923.

**W. T. LOWREY, LL.D., President,
MRS. M. L. BERRY, Lady Principal.
Blue Mountain, Tippah County, Mississippi.**

GREAT MEETING AT OXFORD

The First Baptist Church at Oxford has just recently closed a great evangelistic meeting, extending through fifteen days. It is the consensus of opinion in the town that it was the most effective, most remarkable, meeting that has been held here in many years, if not indeed within the history of the town.

The meeting was preceded by much earnest prayer that the power of the spirit might be mightily manifested and that the people might be thereby prepared to undertake the hard task of going after the unsaved with a goal of not less than one hundred, including in that number the so-called "hard cases". The men changed their weekly court-house prayer meeting into a daily, and the women gathered in groups over town every day in their prayer meetings. These were largely and enthusiastically attended.

In response to the urgent request of the board of deacons, the pastor, Rev. Roland Q. Leavell, did the preaching himself. He abundantly justified the decision of the deacons by the great preaching that he delivered. His sermons were masterly appeals from the first, the burden of his messages being a sustained presentation of the power of God to save a soul and a life, and the fruitfulness of the power-filled life and the fruitlessness of the power impoverished life. The stirring sermons were received gladly by congregations that taxed the capacity of the large, newly repaired and embellished church-house.

An exceedingly important factor

in the revival was the musical program directed by Brother E. L. Wolstagel of Biltmore, N. C. He is a master musical director of national reputation. As a soloist, as organizer and leader of the choirs, junior and senior, and promoter of congregational singing, he is wonderful; as a leader of men into the light of the new life that glows in his smiling face, and as an efficient, sympathetic helper of the evangelistic preacher and pastor he is unsurpassed. He will live long in the memory and affections of all Oxford, and more particularly so with the 125 children whom he organized into the "Booster Choir" and taught daily by means of his thrilling "chalk talks".

The co-operation of the other denominations of the town was most hearty and helpful. A number of those who professed conversion have joined, or will join, some of the other churches.

The response to the appeals made to the lost and to the backslidden was marvellous. At almost every service numbers came forward until the total of ninety-four had responded to the call. Of these 66 were professions of faith, 52 of whom joined our church for baptism. Quite a number joined by letter. On Wednesday following the close of the meeting the pastor baptized 52 in succession, being such a "troubling of the waters" as had not been seen here by the oldest residents. Some of this number were men and women of advanced years for whose conversion hope had been abandoned by many years ago.

Everybody is still rejoicing over the "so great a salvation" that has come to Oxford. Among the glorious results that came and abide are: Scores of happy converts, a finer fellowship, fuller pews on Sundays and Wednesday nights, fuller Sunday School rooms, and a larger and more zealous body of men and women enthusiastically fitting into places of service in the home church and listening for the Macedonian cry ready to respond to the S. O. S. call.

MEETING AT PERKINSTON

On March 28th the writer went from the Baptist Bible Institute, New Orleans, over to Perkinston, Stone county, Miss., where he spent eight days in a meeting with his Mississippi College mate and good friend, Brother J. C. Wells, and his people, the saints at Perkinston. This is the seat of the Stone-Harrison A. H. S. Here, therefore, is a great opportunity and rare privilege for the preacher. The student body of the school is a fine group of South Mississippi boys and girls; under the tutelage of a very competent faculty, headed by Prof. Forbis, a Carolina Scotchman, who is the master of the situation in which he labors. Owing to a conflict between our meeting date and that of the Mississippi State Teachers' Association, we did not have the unbroken co-operation of the people from this school. But the attendance of the faculty and students of the village school, under the principalship of Mrs. Turner, was all that could be desired.

Brother J. C. Wells (may his tribe

increase) made the preacher at home with him and his girl wife out at the teachers' home attached to the Inda Consolidated School, of which Wells had charge during the session just closed. He and his wife know already exactly how to treat a preacher-guest. He kept the preacher preaching all the way from Brooklyn to McHenry, a thing every preacher loves to do. "Are you willing to preach three times in one day?" asked Wells. "Nothing could please me better unless it be to preach four times in one day", was the answer. Wells took the preacher at his word.

At Perkinston the preacher made the acquaintance of Brother "Nick" Davis, the pioneer convention preacher in that erstwhile landmark section of the state. "Uncle Nick", as he is affectionately called, is the father of Mack Davis of Hattiesburg, friend and former schoolmate of this writer. "Uncle Nick" and his good wife added much to the pleasure of the preacher's visit to their village. May they live long to witness for the Lord in the section where He has planted them.

Among the many other delightful acquaintances which the writer made in Perkinston was one with Brother Wyatt, a brother of Mrs. M. P. Lowrey Berry, of Hillman College, Clinton. Brother Wyatt is a splendid citizen, head of a delightful little family, and one of the willing helpers of his pastor. This preacher found in the Wyatt home a haven of rest from the weary hours.

The meeting as a whole was a great success. (Continued on page 12)

Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

ABE LINCOLN TO AL SMITH

"What do you understand by supporting the Constitution of a State, or of the United States? Is it not to give such Constitutional help to the rights established by that Constitution as may be practically needed? Can you, if you swear to support the Constitution, and believe the Constitution establishes a right, clear your oath without giving it support? Do you support the Constitution if, knowing or believing there is a right established under it which needs specific legislation, you withhold that legislation? Do you not violate and disregard your oath? I can conceive of nothing plainer in the world. There can be nothing in the words 'support the Constitution' if you may run counter to it by refusing support to any right established under the Constitution."—Abraham Lincoln, September 15, 1858.

* * *

Prohibition for Bhopal

The news that the Begum of Bhopal has declared prohibition in her State is an agreeable surprise to all the friends of temperance reform in India. The dispatch from Bhopal is as follows:

"Among the reforms introduced recently by her highness, the Begum of Bhopal, is a total prohibition in the State. Hitherto the State derived a revenue of Rs. 4,000,000 to Rs. 5,000,000 per annum from liquor contracts, but the income has been sacrificed in the hopes of a corresponding improvement in the material condition of the subjects of the State."

Bhopal has an area of over 6,000 miles and a population in 1921 of over one million. The state ranks next to Hyderabad among the Mohammedan states in India.

* * *

Helps Woolworth

Hubert T. Parsons, president of the F. W. Woolworth Company, in a newspaper interview says that his company never did a better business than it is doing now. In all of the twelve hundred branches receipts for January and February show a big increase over the corresponding months of last year, which in themselves showed a remarkable increase over preceding years. Mr. Parsons says this is to a large extent due to prohibition.

* * *

Mr. M. H. Daily, Federal Prohibition Director for Mississippi, and his raiding forces have recently made two significant captures of rum smugglers. One was a rum running boat some seventy-five feet long, a large auto, the operators and their equipments and cargoes. The other a car loaded with lumber on the ends, sides and top and with whisky in the middle, amounting to several hundred gallons. The car was shipped from Henderson Point, Miss., and was captured at Kansas City, Mo. There were about \$8,000.00 worth of liquor in the car. The car and contents were seized by the Federal authorities and all confiscated.

* * *

Commissioner Haynes Is All Right
A magazine which has rendered great services to the prohibition cause says that Commissioner Haynes is not big enough for the job.

NEW YORK SECEDES

Isn't it a pity that the Empire state of New York, of which every American is proud, has decided to pass laws contravening and setting aside the prohibition laws of the United States!

Isn't it a shame that this great state, the most populous and richest state in America, has now decided to cast her lot, her fortune, her influence and her power against prohibition, and in favor of rum—the greatest curse that has ever existed in the world! It has caused more poverty, more sorrow, more destruction, more deaths, more robberies, defalcations, embezzlements and more evils than all other causes combined.

This curse of rum works unceasingly day and night, in every season, everywhere.

New York standing in defense of this horror, this degradation, this despoiler of every worthwhile thing in the world is unbelievable and inconceivable to the sane, law-abiding, law-loving American minds of the west.

Certainly her stand on this question must be due to the taint of the tremendous foreign element in her population, for Americans love their country, her government, her tradi-

tions, her constitution and respect her laws.

Is New York ready now, for the protection of the demon rum, to secede from the Union, to leave her sister states and stand as the champion of rum and rebellion?

In her mercenary mood is nothing sacred except money? Is she willing to go even to the point of seceding from the Union that she may receive the profits that come from booze? Is she willing to destroy her own country and her own people for the blood money that she can get out of the transaction?

Is that the ideal and policy of this great state—this state which should be the leader in all reforms in America?

What sad signs of the times! What evil shadows this action of the Empire state throws over our entire country!—Kansas City Star.

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BYRON H. DeMENT, President
New Orleans, La.

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on page 12)

(Continued from page 10)

ious meeting in which the Lord was magnified in the lives of His people, and lost souls were saved for His Kingdom. This result came from the loyal co-operation of the saints, the prayers of the Lord's people, the splendid leadership of Pastor Wells and the blessings of the Lord upon the preaching of the gospel. The writer came away praising Him for His goodness, and thanking Him for true yoke-fellows such as Brother Bond, Brother Wyatt, and a host of others there proved themselves to be.

L. BRACEY CAMPBELL.

COLPORTAGE

That the spirit of Dwight L. Moody is still alive was evidenced by the reports presented recently in the annual meeting of the Bible Institute Colportage Association of Chicago, which the noted evangelist founded in 1894.

The emphasis in the year's work of the association was found in the work of the missionary book funds, the year's receipts for which, \$22,580.63, from thousands of individual donors, made possible through their contributions the gratuitous distribution of 73,680 Colportage Library books, 23,039 Evangel Booklets, 77,434 scripture portions, and nearly 40,000 gospel tracts, in 1,820 shipments to the spiritually needy and especially amongst prisoners, lumber-jacks, miners, the "boys" of the army and navy, mountaineers, and homesteaders of the great far west, including also thousands of evangelical books in Spanish to Latin American countries.

The publications of the Association, thoroughly evangelical, are also taken to the homes and to individuals through volunteer colporters or "book-missionaries" as originally planned by Mr. Moody himself, and the organization still seeks the co-operation of those who feel a leading towards this important evangelizing ministry.

SCHLATER AND ELSEWHERE

I have been pastor here two months and a half. The people have shown us all kindness, and seem to be willing to be led in all good works. We have had a number of accessions to the church since we began our work here.

I preach at Schlater two Sundays in each month; at Minter City, and Philipp one Sunday each; at Sunnyside, and Hays' School House, one Sunday afternoon each. And I give a week night to the negroes occasionally, for good measure.

We begin our meeting at Philipp the fourth Sunday in this month; and at Schlater the third Sunday in July. Brother John W. Sproles will have charge of the singing, the pastor doing the preaching.

Sincerely,
D. W. McLEOD.

THE GLOSTER MEETING

On June 10th, the Galilee Baptist Church at Gloster, Miss., closed a most successful protracted meeting. It went on for fifteen days. From

the start the interest was deep and the congregations were large. Pastor J. J. Mayfield did the preaching and Singer Walter B. Scholfield of Fort Scott, Kansas, led the music. These lovable men labored together beautifully. The sermons were open declarations of sound doctrines of salvation by grace, through the blood; and the most faithful denunciation of "our day" "going wrongs". It does not seem to me that candor was ever more candid or vehement emphasis was ever more out of the heart. Brother Mayfield has a head that thinks, a life that toils, a soul that feels and a will that wrought.

The music was a marked feature of this revival. It is worth while mentioning that the singer functioned more as an evangelistic factor in this meeting than in any other one that I have seen. Walter B. Scholfield may spell his name wrong but he is a first class man. Within the limits of my observation he is the best organizer of the singing forces of a revival meeting. From the first he organized, and one could see that he purposed to use music so as to draw people into sympathy with the meeting and cause them to be subjects of Gospel address; and in this he succeeded. He is a prepared man for the life he is living. His faith embraces the divine plan of salvation. Many spoke of the wealth of his voice in leading congregational singing; and it is here we see him at his best.

During the meeting forty-four joined the church. Thirty-eight of them were received for baptism. A happy pastor with a much helped people have started for higher ground.

A. P. SCOFIELD.

Gloster, Miss.

THE REVIVAL AT THE SENATOBIA BAPTIST CHURCH CLOSES

The revival services which have been in progress at the First Baptist Church, this city, closed last Sunday evening, the pastor, Dr. B. P. Robertson, preaching to a congregation that taxed the capacity of the main auditorium and the adjacent Sunday School rooms. Undoubtedly this meeting has been, and will be, productive of splendid results.

Dr. Robertson, the very able and consecrated pastor of the church, did the preaching throughout the series, excepting two days when he was absent in attendance upon the Evangelistic Conference of the denomination at Clinton, Miss., and where Dr. Robertson delivered a highly inspirational address on evangelism. During his absence at Clinton the pulpit was supplied by Rev. R. A. Cooper, one of the state's ablest and best preachers and who, along with his most estimable family, have been citizens of Senatobia. The messages that Rev. Cooper brought to the people were, as usual, strong and uplifting. The song services throughout the meeting were in charge of Mr. and Mrs. R. M. Hickman, of Kansas City, regular Home Mission Board singers. The messages in song which these gifted and accomplished musicians brought from day to day were freighted with spiritual

power, and their coming among us will be long remembered.

Never has there been a clearer presentation of the gospel message to our people than that furnished by Dr. Robertson. The plan of salvation was never made plainer. His heart and soul seemed to be literally on fire for the salvation of the lost, and his loving appeals to the sinner to renounce satan and his evil ways and to accept Christ as his Savior, were eloquent and tender. Never has there been a finer spirit of cooperation and fellowship manifested by the people of any community than that which characterized the conduct of all denominations during the progress of this revival. The pastors of all the other denominations represented in this city yielded their mid-week prayer services and Sunday evening preaching services in order that they and their congregations might take part in the meeting. The fellowship was very sweet indeed. All of the people were appreciative of the strong, virile gospel messages, which rang true in every note to the faith of our fathers. There was not the slightest intimation of the taint of "Modernism" in any message. He adheres strictly to the fundamentals and is unsparing in his handling of those who would emasculate the HOLY WORD of God or call in question any part of its divine authority.

The good accomplished by these special revival services, of course, cannot be measured by the number of accessions to the church. It is never safe to estimate the value of a meeting to a community wholly in that way. While it is always deeply gratifying to witness a great ingathering of souls, yet the spiritual awakening of a community should never be overlooked. The seed sown during this meeting will germinate in the hearts and lives of this people and will bring forth abundant fruit in the days that are to come. There were eleven additions to the church, nine by profession of faith and two by letter. The hearts of the people were deeply stirred and revived and their faith strengthened and sustained.

CHAS. H. MOFFAT.

LITERATURE FOR INDIANS

I am glad to report that quite a number of Baptist readers responded to my request for literature for Negroes and Indians. I know I have distributed over one thousand books, tracts and papers mailed to me for that purpose.

S. W. Stolby, the Indian deacon, walked seven miles to Conway to ask me to write you and your paper

readers that he greatly appreciated the literature he had received.

Now I am so anxious that all thirty-seven members of the Indian church may receive a New Testament or Bible before I leave here in September.

I wish you could visit the government hills of Leake county, the refuge home of the Indians, and see how the white men have crowded them. Although the Indians are farming, they are not successful. They do not like the quiet, busy life of the farmer. They prefer what we call game sport.

My grandfather helped to drive them out of Attala county when he bought and leased land in that county. Little did I realize when a boy, as I would see a great company of Indians march by going to the cane breaks and their fishing and hunting grounds how much they would lose when the land was cleared for cultivation, the game caught and

(Continued on page 14.)

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HISTORY OF THE FIRST BAPTIST CHURCH OF GRENADA, MISS.



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The First Baptist Church of Grenada was organized with 12 members in 1838. The men most prominent in this were Rev. William Minter, who came to this state as a missionary from South Carolina, and James G. Hall, whose son just 50 years later delivered the address at the laying of the corner stone of the present church building.

These faithful Christians worshipped for some time in a store house, and later built a church on Line street at the head of Margin street, which they continued to use until 1888 when the present house was erected. The corner stone was laid on June 30th, 1888, just 50 years from date the church was organized.

The Baptists of Grenada held a Jubilee week beginning June 30th, by laying the corner stone by the

Masons, assisted by the Odd Fellows, Knights of Pythias and Knights of Honor.

The main address on this occasion was delivered by Judge J. G. Hall, and talks were made by the pastor, Rev. E. B. Miller, J. J. Gage, J. J. Williams, T. B. Williamson and Judge S. S. Fairfield, all of whom were members of the church.

Sunday, June 30th, 1888, was a bright beautiful day, and the sermon at 11 a. m. was preached by Rev. H. F. Sproles, one of the great preachers and leaders in Mississippi, who went to his reward some years ago. The night sermon was by Rev. T. J. Christian, the great Baptist historian, who is today at the head of the Baptist Bible Institute at New Orleans.

How proud the young people were that day of the new building, the older members also were glad and happy and yet many were in tears at leaving the old church home where they had worshipped so long.

The building of the church was largely due to Capt. John Powell of



REV. W. E. FARR, The Pastor

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a business man that
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quite another thing
to show him how
it pays

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less memory who went to his reward in 1893, and to the energy and devotion of Rev. E. B. Miller and his consecrated wife.

This new church was dedicated in November, 1891, the sermon being preached by Rev. J. B. Hawthorne of Atlanta, Ga., one of the great leaders of Southern Baptists.

The First Baptist Church has been fortunate in having for its pastors some of the able men of the State, such as J. G. Hall, H. F. Sproles, E. A. Taylor, H. J. Haddick, and E. B. Miller, under the leadership of the last named the church was built.

We would not fail to record the devotion of Pastor Haddick during the yellow fever epidemic of 1878; he was away from Grenada when the scourge broke out, but returned at once, nursed the sick, buried the dead, and encouraged the living, by his consecration until he was stricken by the fever and gave back his life to his Maker.

The completion of the new church began a new era in the development of the Baptist denomination in Grenada county that has continued down to the present time. The Sunday School in 1888 had an average attendance for the first six months of the year of 83, with a total enrollment of 144; last year, 1922, we had an average attendance of 224, with an enrollment of over 300.

Capt. John Powell was for many years the senior deacon of the church and its financial power; at his death in 1893, the church felt that it would not be able to continue its work as effectively as in former years, but the flock by great sacrifices, led by such members as G. B. Jones, O. L. Kimbrough, James Pryor, J. J. Williams and Dr. J. B. Gage and J. C. Perry, increased their offerings and sent strong pastors who kept the work growing and developing along all lines.

Some of these faithful ones have gone on before, blessed be their memory, which is dear to all of us; some of them are still among us and their counsel and advice is valued and respected by the church, in which they are still faithful servants.

The First Baptist Church installed the first pipe organ in the town during the pastorate of Rev. N. W. P. Henton, and it has, to the best of its ability, always kept abreast of the times, doing those things which in judgment would advance the kingdom of our Christ in Grenada. The New Sunday School building just nearing completion is an evidence of the desire of this church to see the Kingdom grow and to "Teach them to observe all things that I have commanded." It is as well equipped as any Sunday School building in Mississippi, since it was designed by the leading Sunday school workers of the South. It will be ample large to take care of the children in Sunday School (and children means all under 99 years old) for many years to come.

The Church has talked about and wished for this building for some years, as the school had outgrown its available room; just about one year ago the entire basement of the church was remodeled at a cost of over \$2,000; this gave only temporary relief, as we continued to grow

until we were again badly crowded.

Under the leadership of Pastor W. E. Farr the church had the most rapid growth in its history in 1922, 180 souls being added to its membership; this convinced us that we would have to enlarge our vision and prepare for greater things. This was done by the erection of the new Sunday School building, in which much larger numbers can be more effectively trained and taught for work in the Master's Kingdom.

To all who are not members of other Sunday Schools, we invite you to come with us and help fill the new house. "Come with us and we will do thee good," as all teachers and officers of the school are graduates in the graded Sunday School work.

Present officers of the Sunday School are: W. W. Gunn, superintendent; H. J. Ray, secretary; J. C. Morgan, superintendent Adult Department; Mrs. A. N. Rayburn, superintendent Intermediate Department; Mrs. W. H. Alexander, superintendent Junior Department; Mrs. Rice Pressgrove, superintendent Beginners Department; Mrs. C. C. White, superintendent Primary Department.

Church officers: W. E. Farr, pastor; O. L. Kimbrough, Jr., clerk; J. T. Keeton, treasurer; Mrs. J. T. Keeton, organist. Deacons: O. L. Kimbrough, Sr., J. J. Hardy, W. S. Van Osdell, J. C. Morgan, J. D. Moss, J. T. Keeton, J. T. Gum, C. C. White, C. F. Woodson, O. L. Kimbrough, Jr., and J. B. Perry.

The Church has an organization that will be glad to assist churches in the county to organize churches or Sunday Schools and assist them in any way possible to carry on their work.

With the past history of this old First Church to spur us on to every good work, we cannot fail to measure up to what should be expected of us and we pray that God will raise up among us some who will carry forward its traditions and uphold the banner of Christ.

"We love Thy church, O God, the house of Thine abode."

"I was glad when they said unto me, let us go into the house of the Lord".

"Blessed be the Lord, forevermore. Amen and Amen."—Psalms 89:52.

(Continued from page 12)
killed by the settlers. Now poor Indian has a hard time to find cane to make his baskets, and game for food.

Most of the Indians left are working as tenants for white men who live near the government hills. About five families for Mr. J. H. Whalen as tenants, when they could have been heirs. Now since we have watched them lose their earthly possessions, are we not interested in leading them to Jesus, who is ready to save them and make them rich in Heavenly possessions?

Please send the New Testaments and Bibles direct to S. W. Stolby, Conway, Miss., or to my address.

I am enclosing a list of some who have sent literature.

Baptist Record, and Store, Jackson, Miss.

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Colportage Association, Chicago, Illinois.

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Respectfully,
C. A. FLETCHER,
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MISSISSIPPI COLLEGE

This session has been, in many respects, the most successful that the Ministerial Association has ever had. The officers for the year have been: D. O. Horne, president; M. A. Davis, vice-president; J. A. Bass, secretary-treasurer, and C. G. Palmer, director of extension work.

Prayer meetings have been held twice every week in Dr. Patterson's class room. These have been well attended. Services have been held at six stations every Sunday, and some others have been visited at different times. Otis Jones will have charge of the extension work next year. The Association has recently put a memorial window in the new church building.

A large per cent of our Ministerial Students are pastors and are serving churches in all parts of the state.

On Friday night, May 11th, a Love Feast was held at the regular meeting of the Association. The Seniors were the principal speakers of the occasion. Some reviewed the past year, others recounted the work of this year with compliments to the leaders and the co-operation given them, and others looked into the future charging the Association with the responsibility that would be on it in the coming years. But within all could be seen and felt the spirit of Christian brotherhood and responsibility to God.

The following are the preachers that are to complete their college work this spring and summer: D. A. Barnhill, J. A. Bass, B. E. Berry, M. A. Davis, R. M. Dykes, G. H. Dyson, T. L. Everett, G. H. George, W. E. Hellen, D. O. Horne, W. W. Izard, C. G. Palmer, W. E. Richardson, J. E. Robertson, W. F. Williamson, G. F. Winstead, and M. I. Wood.

IN MEMORIAM

Mrs. J. C. Buckley

On May 5, 1923, Mrs. J. C. Buckley passed to her eternal home. Sister Buckley was born June 10, 1860, and was married to Rev. J. C. Buckley January 19, 1887. She was the mother of eight children, all of whom are living except one, and stepmother of four children. She was a deeply consecrated Christian, a kind and loving mother and a devoted helper and companion to one of God's great men, who preceded her to heaven a little more than two years. Her good work and many kind deeds of love will live on in the lives of those who knew her. Her faithfulness in helping to preach the gospel will give her a crown of reward in the great judgment day. Doubtless, many souls will point to her in eternity as having been instrumental in leading them to Christ or blessing them in life.

Rev. J. H. Lane preached the funeral sermon at her old home in the presence of a great multitude of friends, relatives and loved ones. Many beautiful floral offerings were made and the body was placed to rest in the family cemetery.

Blessed be her memory.

N. J. LEE.

Baby Palmy Morgan

This little rosebud was born near Sanford, Miss., August 10, 1922. She blessed the home of her loved ones nine months and fourteen days. The Lord called her unto Himself on May 25, 1923. Her little body was laid to rest at Bethel Church to await that day when the Lord comes for His own. She will be waiting on the other side to welcome father and mother and loved ones home.

W. S. ALLEN.

Daniel Nicholson

The Death Angel visited the home of C. L. Nicholson and claimed for its own the spirit of his father, Daniel Nicholson. Born Jan. 8, 1840. Died April 16, 1923. When a mere boy he joined the Methodist church, but later in life united with Mt. Vernon Baptist Church. He was happily married to Mary Ann Hankins in 1858. To this union eight children were born, of whom six now survive him.

He was a Confederate veteran and served all through the war. He served as deacon of Mt. Vernon Church for several years. He was a useful worker of that body and was faithful to the end.

He leaves six children, several grandchildren and a number of relatives and friends to mourn his death.

MRS. SALLIE COKER,
MRS. ANNA LAIRD,
MRS. BIRDIE BUCKLEY,
Committee.

George Richard Harold Allday

George Richard Harold Allday, little son of Brother and Sister Reuben Allday, was born March 17, 1923, and died May 8, 1923. His stay with us was short, but our heavenly Father thought it wise to remove him from this world of trouble and

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Harold Allday
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March 17, 1923.
His stay with
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Thursday, June 28, 1923

THE BAPTIST RECORD

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sorrow and place him in a home of joy and peace.

He leaves a father, mother and four little sisters, to whom we extend our deepest sympathy and ask them to bow in humble submission to the will of God.

After services conducted by Rev. J. E. Chapman he was neatly laid to rest in Mt. Vernon cemetery.

Signed by

MRS. SALLIE COKER,
MRS. ANNA LAIRD,
MRS. BIRDIE BUCKLEY.

Ruby Elizabeth Gibson

On April 29, 1923, the Death Angel wafted the spirit of little Ruby Elizabeth, infant daughter of Brother and Sister W. C. Gibson, to her heavenly home, where she is now watching and waiting for father and mother. She stayed with us only five days, yet there is a vacancy in the home that cannot be filled. But to the sorrowing ones we commend you to the care of the Great Comforter. After a beautiful funeral service conducted by Rev. W. H. Thompson the little one was laid to rest beneath a mound of lovely flowers in Mt. Vernon cemetery.

MRS. SALLIE COKER,
MRS. ANNA LAIRD,
MRS. BIRDIE BUCKLEY.

Committee.

THE MARTYR SPIRIT. THROUGH
WHAT DANGERS, TOILS AND
SNARES WOULD WE "HOLD
FAST TO THE FAITH WITHOUT
WAVERING"

By Tessa W. Roddey

Recently I have been reading and thinking about the martyrs of old and thrilling to their loyalty and devotion, and to the unshakableness of their faith; and this has caused me to wonder about our people. Seems to me it would do us all good to have some sort of shaking up or test come about, that we might be able to know just how far we would be faithful, and how much we would bear, and "Hold fast to the faith without wavering".

Let me imagine that "Spiritual Wickedness in high places" should get about twelve million in number, and begin to plot "treason, stratagems and spoils", and, through our carelessness, get the machinery of our government in their hands and power, and then bring pressure to bear against our schools, churches and we find ourselves unpopular. (You know history repeats itself.)

Imagine our country in the power of the "Interested Opposition", and we made to feel that we must think as they think, and worship as they worship, or lose in business, in fact have our business confiscated, our homes razed, and pressure in every way brought to bear to put our form of worship out of the country.

What would we do? How many would stand the pressure? Suppose this Spiritual Wickedness held an outward semblance of worship, mentioned Jesus with tears and emotion; held the cross in awe and reverence, and gave liberally to poor and sick and needy, etc. Suppose this condi-

tion, and then ask yourself what you would do.

Did you ever go into a store or shop and ask for something and have the clerk answer that he hadn't the article you needed, but had something just as good, that would serve your purpose in every way, and you buy the substitute and try to make it do? Suppose you had to take the choice of a substitute religion, or come against confiscated business, razed homes, threatened lives and every form of persecution and danger, what would you do about it? What do you think now that you would do about it?

How many of us who are so busy about the affairs of the dehomination now would "Hold fast the profession of our faith without wavering"? How many of us would take the substitute religion and make it do? How many martyrs have we? How many of our preachers who are now enjoying good salaries and easy living conditions, and going along on a wave of popularity, would "Hold fast the profession of their faith without wavering"? We would so like to have some trial that we might find out Who's Who in our denomination. David prayed, "Search me O God and know my heart". Job, who had passed through the severest trial of all, said from the depths of his heart, "He knoweth the way that I take, and when he has tried me I shall come forth as gold."

I like to read the 22nd chapter of Second Samuel, and weave it into the fibre of my soul, and feed my spirit on it, and with it, and have it as a tonic for my courage and heart, and feel that I am so charged and empowered with faith and trust that there would be no wavering. I love to feed on the Eleventh Chapter of Paul's letter to the Hebrews, and get strength and courage, and feel that I have a "Faith that will not shrink, though pressed by every foe; that will not tremble on the brink, of any earthly woe."

I am so glad that I feel in my spirit that there would be a large "Remnant" that would hold fast without wavering.

Seems to me we should study the lives of the martyrs, and preach about them, and pray for that spirit to be poured out upon us. The time is coming when we may need to "Be strong in the Lord and in the power of His might."

An Italian who kept a fruit stand was much annoyed by possible customers who made a practice of handling the fruit and pinching it, thereby leaving it softened and often spoiled. Exasperated beyond endurance, he finally put up a sign which read: "If you musta pincha da fruit —pincha da cocoanut."

He had called on her twice a week for six months, but had not proposed. "Ethel," he said, as they were taking a moonlight stroll one evening, "I am—er—going to ask you an important question."

"Oh, George!" she exclaimed, "this is so sudden. Why, I—"

"What I want to ask you is this," he interrupted. "What date have you and your mother decided upon for our wedding?"

NUTRITION

Child Nutrition.—The term Nutrition is usually understood to mean the selection of food, its digestion and absorption, its assimilation or utilization, and its storage in excess in the body. A person's state of nutrition, however, is greatly effected by influences other than the food eaten.

Good nutrition, like its reverse, malnutrition, is a process and not an event. The state is continually changing by changed conditions. This is especially true with children. If the food is not being used in the body to fill its prescribed mission, underweight, or some other nutritional disorder will follow. Malnutrition is a symptom due to one or several causes operating either singly or in combination.

Some of the most outstanding cases in underweight children and adults are due to defect and disease, over stimulation and excitement, with little sleep and relaxation, causes relating to diet, lack of exercise, over exercise, hygiene and habits and to a very small extent to inherited and race tendencies. That so much of it is due to defect and disease would point to the conclusion that it is a matter for medical attention and treatment. Any amount of care given to food and its preparation will be of no avail unless the underlying cause is found. When that is located the problem is half solved. In fact it is quite as prevalent among our "well-to-do" families as elsewhere. It is also found quite as often among those living in the country as in the city.

Nutrition work in its broader sense has two aims. That of CORRECTION and PREVENTION. While both are largely educational each has its best way of handling. The work of prevention is best undertaken in early childhood and adolescence when children are most interested and conditions are most favorable for the forming of habits which are to be of any permanent value. Since any changes in the daily procedure must be made vol-

untarily, the ideas must be made interesting and attractive, and this is without a doubt the best time.

In England, it seems, some people want to get away from the radio, as witness this appeal to them in the London Times: "Are You Utterly Weary?—Rest mind and body among the peaceful Gloucestershire hills. Real country. Bird music instead of wireless concerts; nearest cinema six miles."



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Mississippi Woman's College

The Woman's College is making application to be placed on the recommended list of Colleges in Mississippi and is complying with the necessary requirements. Her graduates will then be eligible for position in any school in the State.

To enter the Freshman class 15 units are required. We will have for the next session the last year of High School to which a student with around 10 units is eligible. Special students can be taken in any Special Department regardless of units.

The best Christian influence combined with the highest Academic Standards. Every head of a Department holds an M.A. degree or has equivalent post-graduate work.

The Piano Course is really a Conservatory Course. It is headed by Elwood S. Roeder, Honor graduate of New England Conservatory and pupil of Alberto Jonas, Arthur Freidheim, Edwin Klahre, Henry M. Dunham, Arthur Shepperd, Louis Elson and Samuel Cole.

The Voice Course is under the direction of Barbara Stoudt-Roeder of the New England Conservatory and pupil of Nicholas Douty, Clarence B. Shirley, Eleanore Potter Weirich and Charles B. Weirich. Mrs. Roeder's voice is a magnificent Lyric-Coloratura.

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Diploma and certificate courses are offered in Piano, Voice and Violin; also a certificate with the B.A. degree.

These courses consist of applied and theoretical music and afford a liberal education. As an element of mental discipline, and as a means of intellectual, ethical and aesthetic development, music is recognized as the equal of any accepted study of the college course.

The increasing importance of music as a profession and the demand here for better instruction in music, has encouraged us to offer the equal of a conservatory course. An Artists' Course is maintained by the School.

Mrs. Kate Downs P'Pool, who is well known in Mississippi, begins her eighth year as head of our great Expression Department.

Miss Glennice Moseley of the Art Institute of Chicago and the Chicago Academy of Fine Arts is director of the growing Art Department.

Miss Willia Trotter, of the Detroit Training School and Columbia University is the head of our large and fully equipped Home Science Department.

Board is offered in the beautiful new fire-proof dormitories. Ross Hall and Johnson Hall where rooms are in suites of two with connecting bath.

Board is offered on the Self Help plan in our comfortable Dockery Hall where 140 of our finest students are cutting the price of board to a very low rate.

A large swimming pool is open under the supervision of the Athletic Director, for the greater part of the year. Regularly, each week, physical exercise is taken in the open air. Tennis, Basket Ball, Base Ball and Volley Ball and the supple games. Each student takes part in the proper individual exercise. The beautiful campus of fifty acres affords ample play grounds and courts.

There has not been a serious case of illness at the college in two years. The Mary Ross Hospital has just been opened. It is built of brick and stone, finished inside in white enamel and is fire proof in every respect. The hospital is managed by Dr. T. E. Ross, the college physician, and a corps of graduate nurses.

Believing in Christian training we are making the chair of Bible one of our full departments. Rev. S. A. Wilkinson is in charge.

With great confidence we offer to the Christian girls of Mississippi and the South as great opportunities and privileges as can be found in any school for women.

Our equipment consist of eight buildings. Dormitories are equipped with electric lights, steam heat, artesian water and such other equipment as is necessary for comfort and health.

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